The LUTHERAN

GREETING THE PASTOR

The family has been to church

Vol. 41, No. 27

APRIL 8, 1959

Salt of the Earth

"WE HAVE ROCK SALT."

These were six-inch-high letters in red on a black background. They adorned an adver tising poster occupying a prominent place on one of the front windows of a moder supermarket.

The sidewalk in front of the supermarket was covered with hard-packed snow and ic from a fall two days previous. It showed no evidence of having been seeded with roc salt. It was just as though they had no rock salt at all.

I was tempted to ask the manager, "If you have rock salt why don't you use it yourself?

JESUS TELLS us, his disciples, that we are the salt of the earth. He meant that the practic of our faith should be a refining power, a preserving force, giving taste and meaning t life and ideals. Perhaps the world looks at us who say, "WE HAVE THE SALT OF THE EARTH or "WE HAVE THE GOSPEL" and thinks, "Why don't you use it yourself?"

—WALTER COWEN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK in The LUTHERAN

CHURCH GOES TO THE PEOPLE - - By Reinhard Groscurth 11
The "church on wheels" reaches non-churchgoers in Germany

A SERMON IS A TWO-WAY STREET - - - By Robert Herhold 14
Laymen can help pastors produce sermons that can be understood

MOST MINISTERS ARE IN DEBT - - - - - By Leslie Conrad, Jr. 18
Underpaid pastors can't keep up with the high cost of living

HOW'S YOUR LQ? - - - - - - - - - By Ruth Hayward 21
People need to know that they are loved

EWS

Church in the News - - - - - - - - - - - - - - - 4

Washington: More Farm Problem - - - - - - - - - - - - 10

News in the Churches:

Florida - - - Carl A. Driscoll 40
Kentucky-Tennessee - James Ling 44
Michigan - - Clyde G. Steele 38
Mississippi - - Wade H. Koons 43
New Jersey - Ralph I. Shockey 34
New York City - Paul E. Valentiner 32
Pennsylvania:
Pottsville - Arthur S. Follett 37
Rocky Mountain - Oliver F. Weaver 42
Wartburg - Arnold H. Kaitschuk 45

General Lemnitzer Named Army Chief of Staff - - - - - - - 33

A Good Way to Learn Hard Lessons - - - - - - - - - - 36

Campus - - - - - - - - - - - - - - - - - - - 46

ATURES

Five Make a Family: Happy Morning - - - - - - - - - - 23

Worship Notebook - - - - - - - - By Edgar S. Brown, Jr. 25

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 27

Guide to Bible Study - - - - - - - - By Robert A. Bartels 28

Books - - - - - - - - - - - - - - - - - - - 30

In Conclusion - - - - - - - - - - - - - - - - - 50

THE CHURCH IN THE NEWS

Merger group woos Missouri

Current mergers under way would within a few years create three major Lutheran groups. Largest would be the church formed by the union of the Augustana, American Evangelical, Suomi and United Lutheran churches, with more than 3 million members. Next would come the Lutheran Church—Missouri Synod, with more than 2 million. Almost as large would be The American Lutheran Church, being formed by the American, Evangelical and United Evangelical Lutheran merger.

Last month spokesmen for the Joint Union Committee, which is completing plans for the organization of The American Lutheran Church, took steps to establish "church fellowship" with the Missouri Synod. Dr. Fredrik A. Schiotz, ELC president and chairman of the committee's inter-Lutheran relations group, asked Dr. John W. Behnken, Missouri Synod president, to "extend an invitation" for a meeting that might "conduct doctrinal discussions looking to pulpit and altar fellowship between the Missouri Synod and The American Lutheran Church." The fact that TALC will not begin to function until 1961 "does not affect our readiness to participate in discussions," he said.

NLC renews assurance

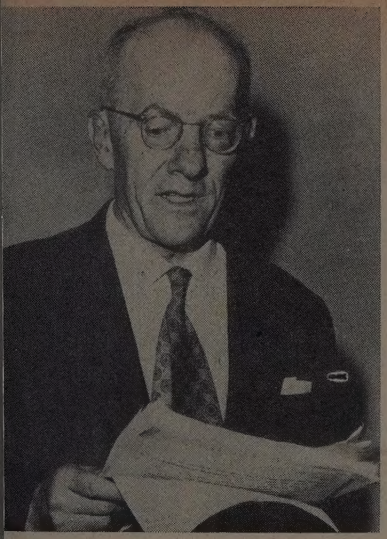
Since Missouri Synod officials had se "doctrinal discussion" as an essentia preliminary to any talks about co-opera tion in inter-Lutheran activities, Nationa Lutheran Council officials had last yea invited Missouri leaders to engage in such talks. The invitation was turned dow in a letter sent by Dr. Behnken to th council's annual meeting, in which h said the doctrinal stands of other Lu theran bodies were in a "state of flux because of coming mergers. The counc expressed "surprise and dismay" at th rebuff. Later Dr. Behnken responded t protests by withdrawing his statement.

Last month Dr. Paul C. Empie, NL executive director, renewed the invita tion to Missouri officials to engage i exploratory talks about future co-opera tion. The council is an agency rathe than a church and "cannot engage i discussion involving church fellowshi in the fullest sense of the term," D Empie explained. "However, the cou cil most certainly can and will examin with you the doctrinal implications c co-operation between Christians."

Recognizing the need for doctrin discussion, Dr. Empie wrote, the tal would consider "the theological bas upon which co-operative activities ha been carried on in the past and up which it may be proposed to extend the in time and number."

Argentine meeting set

Lutherans from all 20 countries Latin America will be represented at t Third Latin American Lutheran Confe ence to be held at Buenos Aires, Arge tina, April 13-17, according to Dr. Ste art W. Herman, director of the Luther World Federation's Committee on La America. About 90 persons, representi all agencies working in countries sou



DR. OSCAR CULLMANN
Rome disagrees

the U.S. border, will attend, he said. Chief speaker will be Dr. Paul C. mpie, who will substitute for Dr. Frank- n Clark Fry, president of the United utheran Church and the LWF. Dr. Fry recovering at his New Rochelle, N. Y., ome from a recent illness. Also absent om the Buenos Aires meeting will be r. Carl E. Lund-Quist, LWF executive cretary, who is recuperating in Switzer- nd after a three-week hospitalization r "hypertension."

Dr. Empie will make a month-long ur of Lutheran churches in Latin Amer- a, with speaking engagements in Vene- uela, Ecuador and Chile. European urchmen who will also visit various outh American lands include Dean . F. Ragnar Askmark of Sweden, Dr. dolf Wischmann of the Evangelical hurch in Germany, and Dr. Friedrich uebner of Germany's United Evangeli- al Lutheran Church.

Cullmann's views questioned

Discovery of an ancient manuscript containing some previously unknown "sayings of Jesus" had been reported in New York last month by French Lutheran theologian Dr. Oscar Cullmann. While warning against "sensationalism," Dr. Cullmann indicated that the manuscript which had been found in a tomb in upper Egypt might rank in importance with the Dead Sea Scrolls.

The Vatican's leading biblical expert took issue with Dr. Cullmann's appraisal. Msgr. Salvatore Garofalo, a member of the Pontifical Biblical Commission, said the document reported is "only a new edition of a well-known apocryphal 'Gospel of St. Thomas' dating from the second century and recounting miracles attributed to the Christ-child." No biblical scholar attaches any importance to such apocryphal gospels, which "generally tell childish stories and sometimes contain even sheer nonsense," the Vatican scholar said.

In Washington, Dr. Patrick W. Skehan of the Catholic University said the document Dr. Cullmann had described belonged to "a welter of fraudulent literature which has been consistently rejected and denounced by the church from early times." Noting that the manuscript came from a Gnostic library, he said the Gnostics were "pagans whose main contact with Christianity was a lying propaganda based on documents falsely represented as Christian in origin."

Moslem asks holy war on Reds

Conflict between Communist governments and religious institutions hit the headlines this month as Red Chinese forces ruthlessly put down a mild rebellion in Tibet. In actions which recalled Russia's harsh suppression of the revolt in Hungary in 1956, Chinese forces seized

the capital city of Lhasa and installed a Communist-appointed ruler in place of the Dalai Lama, chief Buddhist priest and holy man. The Dalai Lama is also head of the government in Buddhist Tibet. He was said to have fled into exile with Tibetan tribesmen who were still battling the Reds.

Tibet, which includes some of the world's most rugged mountain country, is officially self-governing but is within the Communist orbit. Situated between Red China and India, it is of strategic military importance to the Chinese Reds.

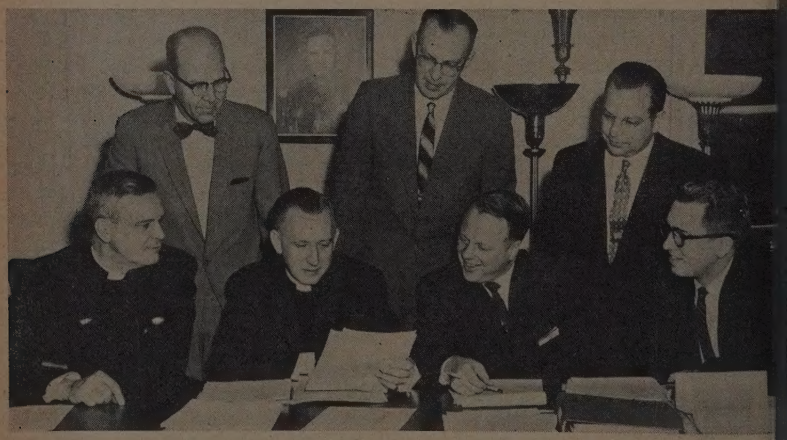
In Egypt, Sheik Mahmud Shaltut, rector of Al Azhar University of Cairo and one of the nation's top Moslem leaders, in a radio address called on Moslems throughout the world to engage in a holy war against atheistic communism. The sheik's call came after reports that Reds in Iraq had burned copies of the Koran, the Moslem holy book, and had killed some Moslem "holy men."

Al Azhar is the chief Moslem theological school. Its governing body was said to have the right to issue religious decrees which would be binding on all Moslems.

Service centers gain

Attendance at Lutheran Service Centers showed an increase during 1958 even though the number of men and women in uniform was cut back, the Lutheran Service Commission reported last month. Six centers overseas and 32 in the U.S. are operated by the commission, an agency of the National Lutheran Council and the Lutheran Church — Missouri Synod. The centers are located in areas where there is a large military population. In areas where service personnel is fewer but where a Lutheran-sponsored program is needed, the commission aids local congregations in setting up parish centers.

Total using service center facilities la



ULC's Consulting Committee on Military Chaplaincy at Recent Meeting
Seated are Dr. Walter B. Freed; Dr. Robert E. Lee, chairman; Rev. Arnold J. Dahlquist and Rev. Raymond H. Tiemeyer. Standing are Rev. W. Stuart Anderson, Rev. Robert A. Boettger and Rev. Alvin H. Butz, Jr. *(ULC-PRT photo)*

ear was 281,059. Fluctuation in the ze of military forces and shifting of nits from one locale to another makes necessary for the commission's pro-ram to be "of a flexible nature," the re-ort said. NLC secretary of the com-ission, which is supported in part by utheran World Action funds, is Dr. Carl . Yaeger. The Missouri Synod rep-esentative is the Rev. Walter E. Kraemer.

The report said that 469 service peo-le had joined the Lutheran Church hrough the commission's program. Jnited Lutherans are assigned member-hip in the Luther Place Memorial Church, Washington, which is the ULC's entral church for military membership, r in their hometown congregations. ervice centers are staffed by civilian haplains.

United Lutheran pastors serving as nilitary chaplains are given aid and sup-ort by the church's president, to whom his responsibility was assigned by the 956 convention. Advising the ULC resident in this work is a consulting ommittee.

'arents advise against ministry

Biggest roadblock encountered by oung men who want to enter the min-stry comes from the objections of their arents, a survey made by the Anglican Church of Canada revealed. Canon H. R. Hunt, secretary of the church's eneral synod, said one out of four ounger clergy was discouraged from ntering the ministry by one or both arents.

"In some churches it is considered a reat honor to have a son enter the min-stry, but in the Anglican Church many arents evidently look upon it as a ca-astrophe," Mr. Hunt commented. He aid very few older ministers reported neeting parental opposition, and added that the inference was that the ministry has dropped in public esteem over the last few decades.

About ten per cent of the clergy said that friends or business associates had tried to dissuade them from the ministry. Chief argument was, "The job is too difficult and not sufficiently rewarding in material benefit," they reported. Largest source of candidates for the ministry was the farm, with the next largest group the sons of clergymen.

Pastors are best recruiters

On the positive side, the survey showed that the dominant influence in persuading young men to enter the ministry came from their parish pastor. Many others reported that they had found encouragement at home.

Forty-three per cent said they decided to enter the Anglican priesthood when they were between 16 and 20 years of age. About five per cent said their decision had been made before they were 10 years old.

Asked their major difficulty after entering the ministry, more than half cited the indifference, spiritual inertia and apathy of their parishioners. Fifteen per cent said their chief problem was a feeling of loneliness, caused by a lack of real fellowship with others, especially with their brother clergy. Almost ten per cent said their chief troubles were with bishops and church headquarters.

Leisure is German topic

Methods of using leisure time to cultivate moral, ethical and cultural life will be the theme of the 1960 synod of the Evangelical Church in Germany (EKID), according to an announcement by church officials. Bishop Herman Deitzfelbinger of Bavaria was named to head a planning committee for the synod meeting.

Industrialization throughout Germany and increased automation have made the use of leisure time a major problem of modern society, church leaders said. Shorter working hours make it essential for the church to aid its members in seeking ways by which the free time can be "positively channeled," said the report which followed a conference of EKID leaders. Failure to act would permit "the false god of the amusement industry, which for its own profit invites men to overcome boredom through a hectic agenda of activities" to get "an even firmer grip on man to the detriment of his moral, ethical and cultural life."

Ohio may end stamp redemption

Residents of Ohio pay a three per cent tax on everything they buy. As proof that the tax will be paid to the state, merchants must give buyers tax stamps. These stamps are redeemable at three per cent of their face value by individuals or charitable organizations.

Many religious and charitable groups in Ohio have collected the stamps as a source of revenue. In 1958 the state paid out $5,145,000 for stamp redemption, most of it to churches and religious groups. One enterprising Roman Catholic priest, the Rev. William Conces of Plymouth, sends a letter to every automobile purchaser in Ohio asking that the tax stamps be donated for the building program of his parish.

Last month an end loomed for the bonanza. A bill introduced into Ohio's legislature would halt the stamp redemption feature, provide other means for policing the collection of the sales tax. Gov. Michael V. DiSalle said the most spirited opposition to the change was coming from merchants and that protests from church and charitable groups had not been as loud as he expected.

Religion and politics

Possible nomination of a Roman Catholic candidate for President of the U.S. at next year's conventions had stirred discussion of religious issues that might be involved. One of the most-often-mentioned favorites for the Democratic nomination was Sen. John F. Kennedy of Massachusetts, who in a magazine interview had outlined his stand on various church-state issues. "Whatever one's religion may be, for the officeholder nothing takes precedence over his oath to uphold the Constitution and all its parts —including the First Amendment," Sen. Kennedy stated.

Another Democratic Senator said last month that any politician with religious principles will inevitably let them affect his approach to political issues. Sen. Eugene McCarthy of Minnesota said a religious man has a special obligation to bring his beliefs into political debate. "A Christian politician has obligations both to the church and the state and they should not be confused," he declared. "He must remember how dangerous it is to render to God the things that are Caesar's, just as it is dangerous to render to Caesar the things that are God's." A former professor at Roman Catholic colleges, Sen. McCarthy said one ought to be able to recognize a Roman Catholic politician by his principles and the way he applies them, rather than by his views on church-related matters that are really not religious issues.

Faith no bar

In a Minneapolis address, Dr. Edwin T. Dahlberg of St. Louis, president of the National Council of Churches, said he saw no bar to a Roman Catholic becoming President provided he stated clearly his position before election. "As Protestants we are concerned about

HEADS TANGANYIKA LUTHERANS
Rev. Stefano Ruben Moshi

ossible conflict of loyalties between the uties of a Roman Catholic as a citizen nd a Roman Catholic responsible to the 'atican," he said.

A Roman Catholic would doubtless erve his country with "patriotic devo- on," the NCC president declared. "It not unpatriotic to ask any candidate or political office what his attitude would e if it came to a showdown," he con- nued. "We are under obligation to ask ne same questions of any Protestant can- idate for high political office."

Church installs native president

For 65 years missionaries from Europe eaded the Lutheran Church of North- rn Tanganyika. Serving members of even tribes in a rugged area which in- ludes famed Mount Kilimanjaro, the hurch grew from an estimated 10,000 nembers in 1920 to a present member- hip of more than 122,000.

German missionaries had started the work in the East African area. When they were compelled to leave Tanganyika during the two world wars, America's Augustana Lutheran Church supplied leadership for the church. Since 1949 financial support has been provided by Lutheran World Action funds. American, Canadian, English, Norwegian, German, Swedish and Finnish missionaries now serve on the field alongside African workers. Church personnel includes 68 pastors, 355 evangelists, 554 teachers, 164 medical workers, 36 secretaries and about 40 missionaries.

Recently 10,000 people at an outdoor service at Majengo witnessed the installation of the Rev. Stefano Ruben Moshi as the church's first native-born president. A second-generation Christian and the son of an evangelist, the new president has been an officer of the Northern Tanganyika Church since 1954. He is a member of the Lutheran World Federation's Commission on World Missions.

RSV will be 10

Observances throughout the country in 1962 will mark the 10th anniversary of the issuance of the Revised Standard Version of the Bible, Bishop Reuben H. Mueller of Indianapolis announced last month. Bishop Mueller is chairman of the National Council of Churches' Division of Christian Education.

More than seven million copies of the RSV have already been sold, Bishop Mueller said. In addition, 3.5 million copies of the New Testament issued in 1946 have been distributed. Plans for the anniversary observance call for Bible exhibits throughout the country and for special programs sponsored by denominational groups, councils of churches, ministerial associations, church colleges and seminaries.

Washington

MORE FARM PROBLEM

As spring planting got underway across the U.S. farm belt this month, there was already enough wheat, corn, cotton piled up in government surplus storage to carry the country through the year. Another summer of bumper crops will cost the government close to $5 billion in price-support subsidies to farmers.

More than a million dollars a day is paid by the U.S. government for storage costs on the surplus, although huge amounts have been moved to hungry people overseas at give-away prices. Schemes to reduce American food production by paying farmers to keep land idle have not solved the problems.

The government began giving farmers price support on their crops because industrial prices were steadily rising. To keep the farmer's income in balance with industrial wages, the government set support levels based on prices and costs in 1910-14 (for wheat, now 75 per cent of parity, $1.81 a bushel).

Fewer farmers (they are now only 12 per cent of the U.S. population), working less land, produce larger crops. Improved seed, fertilizer, and farm machinery have brought startling results. Long debates in Congress and strenuous efforts in the Department of Agriculture have resulted only in complicating the situation. The government's farm program, which cost $1.5 billion a year in 1950-52, is up now to about $7 billion.

Big farmers get the money

The present U.S. subsidy program will continue to create agricultural surpluses every year. Improvement in farming techniques is so far ahead of U.S. population growth that demand for food can't catch up with the supply.

Basic fact in the farm situation which the Congress has not faced boldly is that subsidies are no longer being paid to help the average farm family to stay in business. The bulk of the payments go to big farm corporations. Some collect as much as a million a year from the government.

Two U.S. senators, Herman Talmadge of Georgia and Hubert Humphrey of Minnesota, have promised to introduce new farm bills this year. A feature of one proposed bill is to limit the government subsidy to a maximum of $12,500 to any individual farmer. The idea is to channel government help to people who need it, and perhaps slow down the trend toward the big farm corporation taking over the whole of American agriculture.

This limit on the subsidy would cut the government's farm expenditure more than 50 per cent.

Revolt in Congress

Secretary of Agriculture Ezra Benson wants a new formula for calculating the support level, to be based on average 1956-58 prices. At 75 per cent parity for wheat, the guaranteed price would come down from $1.81 to $1.43 per bushel. But he isn't tackling the problem of the family farm versus the corporation farm. Democratic senators who want the $12,500 limit on subsidies may not carry their point in this session of Congress, but will probably make it a big thing in their 1960 political campaigns.

"The high rigid support program," said a Republican senator, John J. Williams of Delaware, "is little more than a government guarantee on the operations of corporate-type farming, and actually encourages and underwrites absentee ownership to the detriment of the small farmers."

G. E. R.

Church Goes to the People

The "church on wheels" is a postwar experiment in Germany

By REINHARD GROSCURTH

GERMANY: Hamburg. Mar. 15.—THERE as been talk among church leaders in Vestphalia for several years about how preach the gospel to people who don't me to church. An evangelism office *Volksmissionarische Amt*) has been es-cially active. The director is Pastor lex Funke (who spent some time in the .S. as a prisoner of war, and who came ck later as a visitor).

An idea was borrowed from the Goss-r Mission which works in Germany's ussian Zone. Just after the war in a rge East German industrial area, where ost of the churches had been destroyed, stors and laymen began what they called a "bus mission." Using a horse and buggy and an old bus, the group traveled through villages and towns holding "church" services wherever people were living.

SEVERAL years ago some churchmen in Westphalia decided to try the same sort of thing. A church, they said, is not merely a building or an institution. They wanted to work with the idea of a "moving church." A large factory in southern Germany became interested in producing a church bus. In September, 1956, the "church on the way" (*Kirche unterwegs*) or "church on wheels" was put into service.

The bus is well equipped. The rear section can be pulled out to make room for seating 120 people. Living quarters for the evangelism team has beds and running water. The room can also be used for personal counseling. There is electrical equipment to operate loud-speakers, tape recorders, and record-players with bells and brass and vocal choirs to awaken the interest of the people passing by. There is also a projector for showing movies inside the bus.

The Church of Westphalia has an excellent pastor directing the work of the *"Kirche unterwegs."* Pastor Radtke started his work as a mission developer in eastern Prussia. He is a refugee himself and is able to serve the needs of our many refugees.

In first place, he says, is the work in industrial areas. There most of our unchurched people are located. After the war they came in large numbers to find work and housing facilities. Especially in the Ruhr district entire new communities came into existence.

Churches cannot be built as fast as the homes, and here the church on wheels moves in. This was the case in my own congregation. When I had started my pastoral work among 3,000 newcomers as their first pastor two years ago the bus came to assist me to stir the interest of the inhabitants. For two weeks the entire room was crowded each night for speeches, discussions, and on Sundays for services.

The program is flexible, depending upon the local situation. Here we stressed the need to erect our own church, kindergarten, and youth center. We discussed educational and personal problems and talked about the church taxes. We tried to give people an opportunity to ask questions and get the feeling of "togetherness."

THE CHURCH BUS STAFF
Pastor Radtke on left

In two years of service 164 congreg
tions have been helped by the *Kirc*
unterwegs, and the estimated number
attendants is 50,000 adults and 40,0
children. You can imagine how long
pastor usually has to work to reach
many people.

While in a congregation the tea
makes home calls to invite the Pro
estants to the meetings. Pastor Radt
told me of an incident during one of h
calls. He rang the doorbell and was i
vited to come in where the family w
some neighbors was watching TV. Whe
introduced as a pastor those people fou
this funny. One man said: "Church
That's nonsense. I didn't attend a churc
since my confirmation."

CHILDREN'S MEETING IN THE BUS
Church school in unusual situation

ere comes the church. omething new for the ermans. They like it.

Pastor Radtke asked this man how d he is. "I am 64 now," he answered. "Then you have an anniversary this ear," Pastor Radtke told him. "You aven't been in church for exactly 50 ears. I think we should celebrate that!" eople agreed and turned off the TV; the astor was invited to stay and they talked r two hours. "That night this old man ame to our meeting in the bus, and on e next Sunday he was in church again."

Two other fields of work for the *Kirche unterwegs* are with the scattered rotestants in Roman Catholic areas and n refugee camps when there is no church. ut numerically another field of service as more importance: the camping mis- ion. The camping movement is rather ew in western Germany; it developed uring the last few years. Especially eople of the industrial Ruhr district try o escape the dust and the dirt of their iving quarters during summer weekends. Our board of evangelism thought it rgent to provide church services at the camping places. The church on wheels was well prepared for this job.

Nowadays there is hardly a Sunday during the camping season when Pastor Radtke and his team are not busy. Sometimes they have up to six or seven open-air services. They move from place to place and invite the campers to listen for half an hour. Many remain in their tents, but an estimated 60,000 have attended the services, which are also broadcast so many more have had a chance to listen to God's Word even along the lake shores.

Pastor Radtke requests the town officials for permission to hold services. Last year he had tried for many months to get a permit for a service along the little Haltern Lake. The town council, mainly Roman Catholic, finally approved one single service on Pentecost. Six thousand people attended, and the steward of the camp ground reported to the town mayor. This man came out himself and asked the team to repeat its services. Today the camping rules include this sentence: "Protestant and Roman Catholic services are not only allowed but even required."

"The church today," Pastor Radtke concludes, "has a heavy responsibility for the unchurched who are God's beloved children too. We try on our part to live up to the commandment of the Lord to go and to make disciples."

✠

WHAT GIVES US the right to speak to others of Christ is the fact that he has spoken to us.

—DANIEL JENKINS in *The Protestant Ministry* (Doubleday)

By ROBERT M. HERHOLD

A Sermo

Sometimes preachers talk to themselv
Laymen must help their pastors to g
right wave length for effective sermo

AFTER MY FIRST YEAR in seminary, my wife and I served on the summer staff of the East Harlem Protestant Parish in New York City. We were assigned to an old church on Lexington Avenue.

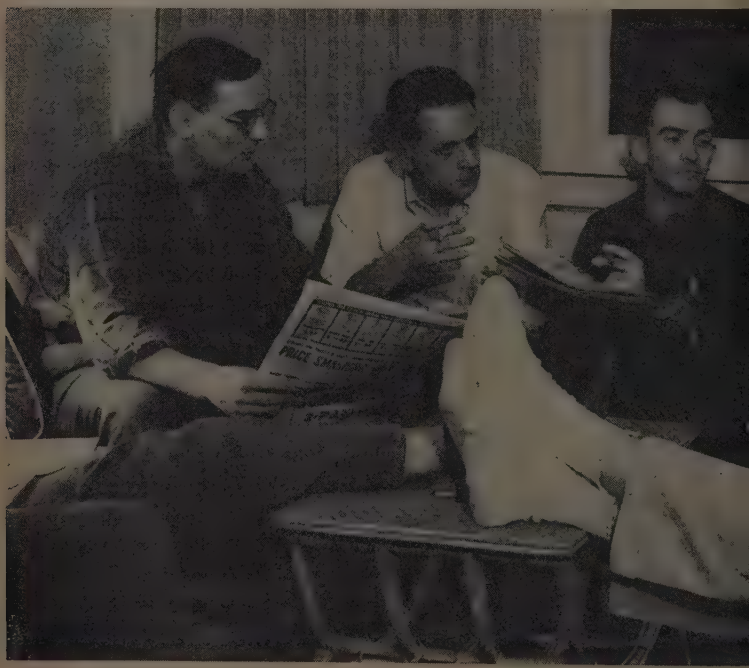
Most of its members had moved to less congested communities.

It was rather discouraging to face row after row of empty pews on Sunday mornings. Since the neighborhood people were not coming to church, we decided to bring the church to them.

One Friday night we dragged the piano to the Lexington Avenue entrance of t church. We installed a public addr system on the outside and held servic on the church steps. Several of us, fre from the seminary classrooms, took tur preaching to neighbors who wandered b

I recall that we used such phrases a

Laymen and pastors met in Michigan for serious study of why so



s a Two-Way Street

he plight of modern, urbanized man." eedless to say we didn't stop much affic. A drunk paused to heckle; a few bbies tooted their horns as they drove st.

I noticed one fellow across the street no stayed for the whole service. Afterard I asked him what he thought. He iled sympathetically and said: "You ow, I think you are doing some good r the kids on the block. But as for that eaching—I just hope to hell someone derstands what you're saying."

MOST MINISTERS have a more cooperative audience for their Sunday morning sermons, and probably wouldn't get such an honest and colorful analysis of their preaching. But many people undoubtedly wonder what the ministers are really talking about.

Dr. Reuel Howe, the director of the Institute for Advanced Pastoral Studies in Bloomfield Hills, Michigan, puts the problem bluntly: "A lot of preaching today is a dialogue between the preacher and himself. Too many preachers oper-

rmons fail to communicate the gospel to the people in the pews

ate within a three-foot radius of their pulpits. There might as well not be any people in church as far as a meaningful conversation between pulpit and pew is concerned."

THIS INSTITUTE draws together pastors from many denominations to consider such problems as communication of the Sunday sermon and the varied roles of a modern pastor. Our group of ten men spent ten days in study, seminars, worship, and late bull sessions.

On Sunday we sat in the pews and listened to a sermon by one of the rectors of Christ Church, Cranbrook. Afterward we met to discuss and criticize the sermon. In another room a group of lay people from Christ Church gathered to comment on the same sermon. A tape recording of their discussion was then played for the pastors.

In the evening the lay people and clergy met at Dr. Howe's home for a further discussion of the sermon.

THE LAYMEN and the pastors agreed that people in the pews often do not understand what the preacher is talking about. One woman, a free-lance writer, suggested that even when the words and ideas are understood by the congregation, sometimes what is said seems unrelated to life. A Ford executive said that for him the most disappointing part of the church's life was the sermon.

Someone said sermons are usually not simple enough: "Often I hear a lot of fancy sounds from the pulpit, but I leave wondering what it all means."

Others thought most ministers tried to cover too many subjects in one sermon. "They act like we'll never be back so they have to give us the full treatment in twenty or thirty minutes." It was suggested that a pastor concentrate on one good point and drive it home.

There seemed to be a feeling on part of the laymen that sermons sho provide neat answers. "We live such h ried lives that we do not have time think," said a businessman. "The preac should be able to reflect on life and g us some answers."

THE PASTORS spent another day dige ing the discussion with the laymen. trace of defensiveness gave way to rather objective analysis of the probl of communication. It was felt that responsibility to do something about problem rests with both the preacher a the laymen.

Preachers should recognize their m takes in at least three areas:

1. We graduate from the semina thinking that the world is waiting brea lessly to hear what we have learned. T often we think people understand ter like "justification by faith," "redemptio and even "gospel."

2. People in the pews are not involv in the preparation of sermons. They seldom asked for their ideas either bef or after a sermon is preached.

3. Many sermons are still "raw doug when they are delivered. The preac may understand the text correctly, ha good illustrations, and apply the messa to daily life, but simply may not ha allowed the sermon to "bake" lo enough in his own heart and mind.

ON THE OTHER HAND, laymen could more out of sermons if they would amine carefully some of their own a tudes toward preaching:

1. Many worshipers in the pews w to avoid the pain of hard thinking soul searching. They want neat answe "helpful hints toward successful livin

2. Often they fail to challenge th ministers with thoughtful, critical qu tions and comments. The well-meani

t often meaningless tribute, "I enjoyed ur sermon," is not the kind of a re- rk that will send a pastor digging for xt week's sermon.

3. Many congregations do not really ze intellectual and penetrating preach- g. Congregations usually prefer the o-getter" to the "egg-head" when it mes to pastors.

4. Laymen forget that preaching is a nversation. They have just as much duty to listen carefully as a pastor has prepare his sermons carefully.

Dr. Howe told of asking a group of men on the golf course what they un- rstood by the word "judgment." He scovered that the next Sunday's sermon as saved from obscurity by this con- rsation.

Many of the pastors who have at- nded the institute have left planning to t up small groups in their congregation analyze the Sunday sermon. They ould probably feel freer if the pastor as not there. The conversation could taped or a report could be given to the stor. (No doubt many of us would ve to learn to develop a little tougher de about our preaching!)

BIBLE STUDY GROUPS, confirmation asses, calling, Women of the Church, en of the Church, the council meetings ight also be places to get ideas and eed-back" about preaching. One pas- r often asks someone who has asked m a question or confronted him with a oblem: "Do you think this would be mething to deal with in a sermon with- t revealing in any way who talked to e about it?"

Recently this writer asked his nine- ar-old son, Scott, to help him prepare sermon. It was the monthly "Family unday" when the children come to the hurch service instead of Sunday school.

TAPE-RECORDER PLAY-BACK
Pastors hear what laymen think

The sermon was St. Luke's Christmas story told from the viewpoint of a shepherd boy coming to the manger at Bethlehem. Scott eagerly filled in all the boyish details of such an adventure. (He even suggested he would have given his Cub Scout knife to Jesus.)

Our Lord gathered his sermon material from the daily activities of life: "A sower went out to sow . . ." "There was a man who had two sons . . ." "The Kingdom of heaven is like a net which was thrown into the sea . . ." "A man was going down from Jerusalem to Jericho . . ." It was also said of Jesus that "the common people heard him gladly."

One of the most engaging jobs given to us by the Reformation is to close the gap between the pulpit and the pew. Laymen and pastors who join together in this task are certain to discover a new meaning and relevance to preaching.

MOST MINISTERS ARE IN DEBT

"I'll look over the evening papers whi
you councilmen get ready for the meeti

Low salaries make it difficult for pastors to balance budgets

MR. AND MRS. LUTHERAN LAITY, you are probably underpaying your pastor! Oh no, you say? Well, unless you are members of a mere scattering of churches that have brought up salaries to a respectable level, the facts are against you.

The average cash salary per pastor in the synod with the highest salary level in the United Lutheran Church amounts to $4,635.40 a year. When sliced into 52 pay checks, that's $84.14 per week. Even when you figure in a free parsonage and a few "fringe benefits" such as pension payments, these ministers aren't paid as well as most industrial workers.

And in the lowest-paying synod, the average cash salary comes to $3,106.89. Divide that by 52, and it comes to $59.75.

FOR THE whole church (United Lutheran Church in America) the average is $4,049 cash salary per year. But th are 210 pastors who receive less t $3,000, and 89 who don't even reach $2,500 mark.

The common salary range for Uni Lutheran pastors is from $3,500 $4,500. Forty-three per cent of the cle of our church are in this bracket. O 92 of the 3,581 ULC ministers fr whom salary reports are available rece more than $7,500 a year. Many of th are not in the parish ministry, but executives (synod presidents, gen church officials, and so forth). These ures are based on studies made by ULC Board of Pensions about a year a

The shepherd of the flock contin to cling to one of the lower rungs of economic ladder. Not only is tod Protestant minister low-salaried, but is also a poor credit risk. Pastors are 17th place among 42 occupations, acc ing to Robert Hancock of the Univer of Illinois. The only grade-A clergy r

By LESLIE CONRAD, JR.
Exec. Secretary, Luther League of America

re ministers who serve large congregations in big cities. Among the credit risks who rate higher than clergymen are schoolteachers, railroad clerks, college professors, post office employees, office workers, engineers, doctors, and dentists.

THERE IS an old story of the church council in search of a pastor. The council members decided to offer the man they wanted a salary based on the average of their own salaries. Each man voted on a piece of paper what he was making. The slips were collected; when the average salary was announced, they exclaimed in unison: "But that's too much for a preacher!"

There is one pastor whom I know well who for twelve years has ably served a congregation that now totals more than 1,200 members. The membership is composed of middle-class people. Two year ago his salary was upped to $5,000.

At the congregational meeting last year, the finance committee failed to recommend a raise, and no one objected. At this year's congregational get-together in January, the same thing was about to happen. Just before the proposed budget of $65,652 was to be adopted, one member asked for permission to speak. He said the pastor was underpaid, and that should he leave for another church it was unlikely that a capable replacement could be found for less than $6,500. A blend of guttural groans and gentle guffaws of disbelief greeted this speech.

One of the more active members announced forcefully: "A minister should serve without regard for pay; he should serve out of love, and solely out of love for his people."

AMONG THE better paid professional men in any community, the physician ranks near the top. Have you ever compared the education, life, and work of "the physician of bodies" with "the physician of souls"? The educational requirements are almost identical—four years of college, three of graduate school, and one of internship. Granted, the education of the physician may cost more in dollars and cents, but no more in years of test and strain.

I have never heard physicians of the body apologize for what they charge for their services. They don't apologize for their automobiles, clothes, house furnishings, college educations for their children, or their vacations.

HAVE YOU ever checked up on how much it costs a pastor to maintain an automobile, which he uses mostly in his parish work? Recently I talked with one minister who said he spent more than $2,000 on gas, oil, tires, and car repairs last year. That's unusual, but it points up the fact that autos are expensive to keep up.

You may be asking, "But doesn't the government make income tax concessions for gas, oil, repairs, and car depreciation?" Yes, it does! But your pastor has put up sufficient cash to foot the bills before thay can be deducted on his income tax reports; and it's still money spent, not money saved!

If you think your pastor is making money on the small car allowance he gets —a few ministers do get them—suppose you begin treating him as most firms and business establishments treat their car-driving personnel. Many business organizations allow 10 cents a mile for car allowance to cover gas, oil, and depreciation. If your minister drives as much as 20,000 miles a year—and many a pastor does!—on parish business, he is entitled to $2,000 car allowance money, according to minimum allowance standards.

Often — too often — the parishioners

complain that their ministers are dull preachers. The ministers who produce in the pulpit are usually the men who read a lot and who accumulate a good collection of books. Furthermore, they subscribe to brain-stimulating ministerial magazines. The minimum to expand annually on magazines and books should be about $250 a year. But a preacher can't purchase the necessary tools without sufficient income.

It has always been taken for granted that the pastor's family would set the go-to-college example for the rest of the congregation—and the college enrollment statistics will bear this out. Usually, the congregation has just taken it for granted that the pastor's salary would cover tuition, board and room, some way, some how, regardless of how small the salary.

Is it any wonder that so many ministers find it necessary to patronize finance companies and the loan departments of nearby banks, especially when the big bills arrive at the parsonage? One authority reports that, on the average, American Protestant ministers are in debt about $500 a piece. Another authority asserts that two-thirds of the 200,000 American clergymen are in substantial debt. Of these, one-fourth reported that their debts are increasing, and nearly one-half reported that they are unable to reduce their debts.

One way the salary problem might be solved would be for the ULCA to propose minimum salaries, and recommend that each synod follow suit, setting the minimum high enough to make the ministry a more attractively salaried profession—precisely what it deserves to be!

What would be a good minimum? $6,500—plus parsonage.

On the day when a living minimum salary is established for all pastors of our church, I would like to organize a NMPP Club—No More Perquisites for Preachers Club. (I use the term perquisites in its broadest meaning—gifts of money and material, fees for baptisms, confirmations, weddings, funerals.)

Whose ambassador is the pastor, anyway? Mr. Bankbook, or Mr. Landowner, or Mr. Unionleader of the congregation? The pastor, by virtue of his office, should be the spokesman for Christ and his church. The pastor is the employee of the entire congregation. Every man, woman, and child of the shepherd's flock deserves equal consideration, regardless of prestige or pocketbook.

The elimination of all types of perquisites would kill for good the "hand-out label" that is so often attached to clergymen and their families.

I question the advisability of accepting gifts of any description from members of one's congregation. I even question the practice of a minister receiving gifts from the congregation as a whole—such as a car, or TV. In most cases, the entire congregation does not contribute to a special gift. Usually "the faithful few" cover the costs—and a wide-awake minister is aware of this. If a congregation loves its minister let it package up its "gift money" in the weekly envelope to meet the congregation's budget, with the knowledge that the pastor is being paid a living wage.

The right way, the sensible way, the Christian way to pay your pastor a living salary is to put the whole item in the annual budget and pay it systematically.

Mr. and Mrs. Lutheran Laity, your pastor is underpaid! Rather than let him exist in such straits until he retires, why not help him and his family to live more happily now and hereafter. Both he and they deserve it!

HOW'S YOUR LQ? (Love Quotient)

Many suffer in silence from lack of love. Why not tell people you love them?

By RUTH HAYWARD

JANICE BURNS is sixteen years old. She is pretty, intelligent, and could be a leader in school.

Yet Janice is shy, unsure, has few friends, and still has some habits left over from her babyhood.

HER MOTHER taunts her for her failings. "You've got to learn to apply yourself and stop being a baby!" And angrily she will jerk the soft, worn, baby blanket from Janice and throw it in the waste basket.

Mrs. Burns turned to me one day just after one of these occasions, saying, "Can you imagine a sixteen-year-old getting comfort from a blanket, just like a baby? She sleeps with it cuddled by her face every night."

Looking at Janice, and seeing the hunger in her face, I turned away, defending her. "Maybe," I said tentatively, but choosing my words—carefully because Mrs. Burns has a strong personality and I wasn't prepared to fight with her—"maybe she needs something. Tell her you love her. Show her some extra attention, some little touches of tenderness."

"Bosh," her mother snorted, "she knows we love her. She's not a baby to be coddled any more!"

JANICE isn't a baby. But even when she was a baby, I remember, she didn't get much attention. Mrs. Burns was a firm believer in "letting them cry it out." She used to keep at me constantly for spoiling my own three children: I rocked them, read to them, played games with them. A dozen times a day I stopped to hug them for no special reason at all.

Of course I never had much time left for clubs. But we had a lot of fun, and there was tenderness between us. Could any club office give the joy of having a child run up to you and to embrace you and cry out: "M-m-m, Mother, I love you bushels!"? Good for the mother and the child, also, then, and through all the years. When tenderness becomes a part of memory, it produces benefits forever.

Children have to receive tenderness before they can give it. Janice Burns is simply directing her twofold need toward a baby blanket. Others, children and adults, show this hunger in various ways: aggressiveness, delinquency, depression, faithlessness in God and man, physical and emotional illness, and other noncreative, unfulfilling ways.

Tenderness is a twofold thing: one must give and one must take. The roles are reversed constantly, and each of us, to be a whole and integrated person, must take on both roles at different times.

THE CARL GRAYS live down the street from our house. Our families have been friends for ten years. Last year I was shocked to learn that Carl Gray had moved out and that Lois was suing for divorce.

Taking advantage of our many years of friendship, I went to Lois, begging her to reconsider.

"No, Ruth," she said firmly, "I've just been starved for friendship for years. Carl hasn't a grain of tenderness in him."

"Oh, Lois," I protested, "you can't throw away all these years. Your children need two parents. There must have been something good between you and Carl once, or you would never have married in the first place."

"Well, at least he used to tell me he loved me once in a while," she said bitterly. "But he hasn't as much as put an arm around me in ages."

"Have you told him you love him?"

"Of course not," she declared. "Why should I if he doesn't care enough?"

"Simply because love gets love, tenderness attracts tenderness," I said softly.

"That's the silliest kind of talk, Ruth," she declared flatly. "You're talking about something you know nothing about."

THEN I TOLD her something I'd never told anyone before. How our home, too, had been nearly split early in our marriage because I had a feeling that my husband didn't love me if he failed to say so. And when he did not say so, neither did I. I froze up and a chill wall grew between us.

Finally we happened to be watching a tender scene in a TV play one night, and he said nostalgically, "It would be nice to have someone feel like that about you again . . ."

I almost snapped at him accusingly, but I looked again at his face, seeing him as I hadn't for a long time—a human being needing tenderness as one needs food. Shyly, because I was so out of practice, I put my hand on his and said: "I feel that way about you."

He looked surprised and said: "Then why didn't you say so?"

WHAT WAS the need of throwing the question back to him? We both felt the same way, both had the same need. Never again did I let his silences freeze my own need to love and be loving. I give love, tenderness, and affection, in word and deed, without stint. And the rewards have been a marriage that cannot be surpassed in mutual love, understanding, and permanence.

These things I told Lois Gray now, praying that it would help her.

"I never knew, Ruth," she said. "I never would have guessed. You two are the most congenial people I know."

She hesitated a moment thoughtfully, then went on. "I'm going down to see Pastor Taylor tomorrow. Maybe he can talk to Paul, too. But mostly I'm going to think what I can do. Do you really think I can make things right again? Do you really think one person can heal a sick marriage?"

WEEKS LATER Lois called me. Her voice was happy as she said, "Carl's been back here with us for two weeks now, Ruth. The children are so happy, and I've never been happier in my whole life. At first I was sure he'd never change, but I decided to try your way. And Pastor Taylor told me much the same things. So, *I* changed. Ruth, it's a miracle! He's so sweet, considerate, and tender . . ."

Whatever else we can or cannot provide for our children's life-preparation, this alone is most essential: love for God and his fellow man. The basic need of all humans is tenderness: to take and give.

FIVE MAKE A FAMILY

Happy Morning

THERE IS ALWAYS a special feeling in the air in early spring. A good thing, too, on a raw April morning like this! There was nothing very springlike in the wind that whipped my coat open as I rushed toward the Sunday school entrance.

"My hat!" shrieked Karen. "There it goes!" And there it went, sure enough, just like a lopsided cartwheel with a load of peonies.

HUGH MEARS jammed on his brakes in the nick of time and Dan grabbed the flowered treasure out of the church drive.

"Thanks! You saved us a tragedy!"

"Any time. Any time at all." Hugh waved in casual salute. He pulled up to the entrance, dropped Sigrid and the children, then, to my surprise, turned into the parking lot.

"Hugh's coming to Sunday school?" I asked Sigrid.

"Can you believe it? After all the years he has brought us and gone home until church time, he's decided he would like to come. I keep pinching myself!"

There was no time to ask any more. Children were arriving. I couldn't take time to chat with adults. With such a busy session ahead, the sooner the children started to work the better. Karen was adjusting her hat, using the curtained window into the nursery as a mirror. The rest of my family had gone to their classrooms. For the next hour I would be not a mother but a teacher. And in spite of the weather it was a glorious day to teach.

BEING IN the junior department is such a satisfying experience.

"Hi, Mrs. Melton," called Donna.

"You are an early bird!"

"Bobby brought the carton to fix up for our offering boxes. Look at the size of it! Think we'll fill it?"

"If all the children remember to bring them. You and Bobby and Susie remembered, so maybe everyone will."

Susie was already at the supply cabinet reaching for the crepe paper on the top shelf. "Yellow for the sunshine we didn't get?" she asked.

"How about it, Donna? Yellow or white?"

"Well, white's the color for the season, but—"

"I vote for yellow," Bobby put in. "White's all right for in the chancel but that's different."

"Yes," Donna agreed. "The material in the parapets is—"

"Paraments, dope!"

"Well, anyhow, it's sort of rich and kingly looking. White crepe paper is sort of blah."

"WILL YOU make up your minds?" Susie demanded. "I can't hang here on my fingers and tiptoes forever."

"Yellow it is," announced Bobby definitely. "But I get to put it on. I brought the carton."

"You'll need the girls to help hold the paper while you paste, won't you!" I curbed the impulse to tell him not to be selfish. He'd obey me, of course, if I told him to let someone else do it, but

that wouldn't make him less selfish, not really.

That's another thing I like about children, they haven't usually learned to disguise their motives under a cloak of pretended generosity. When they are generous, they will go to almost absurd lengths to help others. But when they want something they show it just as plainly. It's a lot easier to deal with attitudes that are out in the open than with those that are carefully hidden under what is "good."

The entrance of Weesie Clinefoos reminded me how right I had been to say, "usually." I like to be truthful even when I talk to myself, if possible. And there's no doubt Weesie is a most unchildlike child in her ability to conceal what she is thinking. Not that I blame her. You can't be held to a model of perfection for years and not learn to pretend. Anyhow, she has improved a lot. She no longer hurts other children and blames it on someone else, and for her that's a great advance.

Weesie posed in the doorway. Her outfit matched to the last detail. Her pink gloves were spotless.

SHE WAS so obviously waiting for comment I couldn't disappoint her. "You look lovely, Weesie." I gave her a quick and careful hug, the rumpleproof sort. "Take off your pretty gloves and come help us."

She looked at the others with mild disapproval. "I'd rather not get messy. Do you mind?"

"Of course not. Perhaps you can start looking up some of the scripture we will need to use later. Here are slips of paper with the references. Better get your study book to see how they fit in. And David! Just the helper we need to arrange the worship center."

The children were beginning to arrive in greater numbers. I was getting a bit uneasy about being the only teacher present, when Doris Detrand blew in, breathless but beaming. "Sorry! But I just couldn't come without at least trying to get Jim and Regina Kent to come with us to church. Jim is really—but I'll tell you later."

"Any luck?"

"Yes! Bill will pick them up."

"I'm glad!" And I was. I certainly don't admire Regina as I did when I was impressed with her poise and beauty. But strangely enough I actually like her better.

I DIDN'T have time to put my feelings under a microscope. There was too much to do as the time for our session approached. Virginia Flynn was showing Doris that she had really practiced the piano accompaniment to the hymns we were going to sing this morning and again tonight at the children's service.

A group of boys near the entrance to the primary room needed to be put to work before trouble started. All the other teachers were busy by this time. I glanced at my lesson notes to see what to suggest that would really contribute to the session.

There wasn't a moment to think until we began the opening worship. The committee in charge had done a wonderful job, or had wonderful help from their teacher—or both. I was aware that this was not "an opening exercise" but real worship, that had meaning both for me and for the children.

"Christ is risen," the leader proclaimed with the earnestness you find only in earnest ten-year-olds.

"He is risen, indeed!" we replied. And somehow I found myself adding, "And we are his church."

WORSHIP NOTEBOOK

JAZZ IN THE CHURCH

WE WERE in the auditorium of The Inn at Buck Hill Falls, famed Pocono mountain resort and scene of many church meetings. The stage was set with altar and pulpit, just as I've seen it for synod conventions for more than ten years. Those attending were two hundred college and university students from all over northeastern United States, the annual regional conference of Lutheran students.

Then something happened which set the staid old dignified auditorium on its ear. It was a church service all right. The minister at the altar was garbed in the traditional vestments, stole in the proper color of the season falling neatly over the glistening surplice. But in place of the customary service book the congregation was holding mimeographed papers, and the moment the organ began to play the air was filled with jazz!

THAT MAY NOT be an accurate word for the music which filled the service. Some of it was jazz, and some was just sweet music, but I can imagine a lot of people saying, "But it isn't *church* music!" That too is inaccurate, for the music was a modern composition entitled "Twentieth Century Folk Mass." And while this music is quite unlike the kind of music we hear in church today, who is to say that it isn't "church music"?

Before anyone gets the idea that that word "mass" in the title refers to the Roman Catholic Church, let's set the record straight. The composition is the work of an Anglican priest, Father Geoffrey Beaumont, and it represents his efforts to put into modern music the Ordinary or central structure of the liturgy.

This, at least in this case, includes the Introit, Kyrie, Gloria in Excelsis, Gradual, Nicene Creed, Offertory, Preface, Sanctus, Lord's Prayer, Breaking of Bread, Agnus Dei, and Communion Sentence. The great Lutheran composer Johann Sebastian Bach did something similar, and today music lovers of almost every religion speak reverently of Bach's immortal "Mass in B Minor."

THIS MUSIC wasn't exactly strange to me. The work has been recorded and I have listened to it on several occasions. Against the constant criticism that the words and music of our liturgy are archaic or out-of-date it is interesting to cock one's ear to this attempt to let the church's worship form flow forth in a musical expression compatible to our modern age.

After all if people don't know what some of the words of the liturgy mean (for example, the Introit for Palm Sunday with its reference to the "horns of the unicorn") why not bring the words up-to-date? The same can be said for music. We all go about whistling hit-tunes and catchy TV commercials. The music has bounce, and a lively melody. Why shouldn't the church do the same?

I doubt whether Father Beaumont has succeeded. Having learned to do some of the intricate jitterbug steps as a high school student, and finding my foot still tapping to modern tunes, even rock and roll, I was anxious to hear this new music. That some of it is jazz, I will not deny. That it is modern jazz, I will argue.

Listening to its beat I got the feeling that I was hearing something that was

popular in my parents' day, something between Sigmund Romberg and early, bad, George Gershwin. Dr. E. T. Horn, III, who served as liturgist for the LSA conference service likened the music to the old-time favorite "Who?" from "Sunny." It has, he says, a sort of "ooompah, ooompah beat."

THE INTROIT, based upon the 150th Psalm, with its reference to certain musical instruments, has a distinct jazz beat. Opening with the blare of a trumpet, the words of the psalm are picked up by the cantor, and, as at other places in the mass, repeated by choir and congregation. As each instrument is mentioned by name, there is a brief instrumental interlude in which the particular instrument "goes off on a run."

One hears cymbals, trumpets, strings and pipes, all the time accentuated by the distinctive jazz beat of the traps or drums. The Gloria Patri, while a somewhat different style of music, continues in the same basic expression, and this is sung antiphonally, the cantor singing a line and the people repeating it.

The Kyrie, as in the ancient Roman Latin mass (and as Luther directed in his first revision of the mass) is sung in Greek: three times, *Kyrie eleison* (Lord have mercy), three times, *Christe Eleison* (Christ have mercy), and a threefold repeat of the first phrase. Here the music is a bit more gentle and soft, almost imploring.

It is at the Gloria in Excelsis however that the music soars off into its best form, and it is here too that what might be called the theme of the composition is first heard. At the words, "Holy art Thou . . ." this theme is first introduced, to be repeated later in the Sanctus, and the Lord's Prayer. Just as in a modern Broadway musical comedy, when a good theme is introduced, perhaps in the overture and then in one of the hit tunes, and then repeated at other times throughout the show, so here too the "swingy" refrain pops up again and again.

THE SETTING for the Nicene Creed is interesting. At the words "God of God, Light of Light" there is a joyful rhythm and bells are heard in the accompaniment. At the *Incarnatus est* ("and was made man"), the mood is almost tender, like a lullaby, replete with violin accompaniment. The passion is introduced by three somber notes on the horns and interrupted by the mournful wail of the saxophone.

The resurrection, on the other hand, soars off into the heights on the piercing trill of the clarinet and the joyful beat of the brasses. At the words "sitteth at the right hand," chimes mark the music, and the words "whose kingdom shall have no end" are like the closing chorus of a great musical show. Reference to the Holy Ghost begins with a triumphant burst. At mention of the church the music is once again gentle, and the whole thing ends in a magnificent chorus with drums booming in the background.

It seems almost incongruous to come suddenly upon the Preface and hear the ancient traditional plainsong melodies. The jazz is gone and in its place there is only the unaccompanied voice of the cantor intoning the familiar words, "Lift up your hearts." Why was this done? Only the composer knows, but the two types of music clash with one another so viciously that they can't escape one's notice.

THE SANCTUS is a reprise of the theme and in its close is filled with jazzy, but exciting "Hosannas." The Lord's Prayer is introduced by the traditional phrase

rom the *Book of Common Prayer* and n a simple unaccompanied plain song nelody, but the switch over even in the precious words of the prayer is complete. At the words "forgive us our trespasses," here is a startling blast of the trumpets, nd in the doxology the theme is repeated.

On the recording three hymns are included, all in modern settings: "Lord, Thy Word Abideth"; "There's A Wideness in God's Mercy," which is a sort of swing-time waltz with a saxophone wail between the stanzas; and, "Now Thank We All Our God." To Lutherans who ove the age-old chorale melody for this reat hymn, the new music may seem tartling. Actually, it's the mildest of he lot.

I had been led to believe that college tudents are a modern, inquisitive, "the devil-with-the-traditional" minded group. Speaking with some of them after the service, I got the kind of answers I'd expect from conservative, middle-aged, pew sitters in most of our churches.

Some showed interest, but few wanted that sort of music in our churches every Sunday. I also spoke to two employees of the Inn who had been operating the tape-recording equipment. Their first reaction was uncertain. When I explained the full meaning of what had been done, one of them smiled a bit self-consciously and said, "Not a bad idea."

But don't let me prejudice you. Why not listen to the music yourself and then decide whether our church music ought to be "brought up to date"?

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

.Q. and grades

Question: Willard, 9, has an I.Q. of 20, but his school work does not measre to his ability. He averages 85-90, ut could lead his class. When I talk o him about it, he is annoyed, and conues as before.

Reply: The I.Q. does not tell us all about a child—only what he did on a particular test. The score may not be accurate. Even when a number of intelligence tests are used, the picture is still only partial, for they deal with intellectual qualities only. They omit temperament, personality traits, drive, social adjustment, and other phases of human life. Human nature is very complex, and each individual has his own peculiarities, preferences, speed, and inclinations.

Willard actually is doing good work. You are conjuring up a problem which does not exist. If he were doing very poor work you would have something to worry about. Stop nagging the boy. Let him be himself, and praise him when he does something unusually good.

You are making a common error—demanding what the situation will not yield. Unless a youngster wants to live up to his abilities he will not. Indirect help may be possible to some degree, but demands may be harmful. There are some things parents cannot do for children—or with them. Willard will probably come through all right despite your misgivings.

THE LETTER TO THE HEBREWS

Read Hebrews 5:5, 6

THAT A HIGH PRIEST should be called to his work by God appears to have been one of the key issues in his qualifications from the point of view of the writer of *Hebrews*. It is to this issue that he turns in verse 5 of this chapter.

Christ, he says, did not "exalt himself to be made a high priest." In the light of what had happened in the days before the Christian era, when men had sometimes tried to buy the office of high priest, or hold it for the power it brought them, this statement is significant.

Jesus did not come into his work of high priest like some Napoleon crowning himself emperor of France. On the contrary, Jesus the Messiah is high priest precisely because the Father himself appointed him to carry out the task.

IT IS POSSIBLE that our author here is reflecting upon the portrayal of Jesus that came to him out of the Gospel tradition. According to that tradition, Jesus did not come here "on his own." His ministry, his words, and his work, as he himself interpreted them and taught his disciples to interpret them, are the activity of God within human history and affairs.

At his baptism the voice of God had said to Jesus, "Thou art my Son, today have I begotten thee"—a quotation from Psalm 2:7. Those words were addressed to Jesus as the one who was in all ways the perfectly obedient Son of the Father. Jesus carried out the will of God to perfection. His whole life and ministry were God-directed.

It is also possible that our author is here reflecting upon Paul's statement in II Corinthians 5:19 where the apostle had written: "God was in Christ reconciling the world to himself . . ." Paul's letters were already in circulation by the time *Hebrews* was penned, and there is a good possibility that our author was acquainted with them.

A REFLECTION on this aspect of Jesus' relationship with the Father is really to be expected. As a matter of fact it becomes evident when one examines the whole New Testament that the early Christians had no other view of Jesus and his work than that what he did was by special appointment from the Father. That indeed fixed not only the nature of Jesus' Sonship, but the nature of his work as well.

His appearance on earth, his life, his death, and his redeeming activity on behalf of man were all arranged from the side of heaven and by God himself. During his lifetime Jesus had so looked upon his work, and at length his followers came to look upon it in this way too. The writer of *Hebrews* does not depart from that essential point of view.

As our author points out in verse 6, the matter of Jesus' appointment to his work is particularly true of the situation when one comes to think of his function as high priest. In fact, there was something quite special about Jesus' appointment to serve in this capacity. Verse 4 of Psalm 110 had worded it very well: Jesus is "a priest forever after the order of Melchizedek."

THE INTRODUCTION of this quotation into the writer's line of thought may at first seem quite senseless to us. What does "the order of Melchizedek" have to do with Jesus' work as high priest? And what is he talking about? Since much more will be made of this quotation in chapter 7, only a summary examination of it here is necessary to uncover the point our author is making.

In priestly circles before Jesus' time the thought now and again arose that God's Messiah (Christ), who should bring God's redeeming activity into the world, would emerge not from the family of David, but from the tribe of Levi—the tribe out of which all of Israel's legitimate priests came. In other words, it was expected that he would be a priestly Messiah, a descendant of Levi as was Aaron, the first chief priest of Israel.

With one point of this particular expectation our author heartily agrees. Jesus is a priestly Messiah! One can very well speak of his redeeming activity in terms of his acting as man's mediator before God. He is the go-between who brings man back into fellowship and into living relationship with God. He closes the breach between God and man which man created by sin. But (and here the writer is most anxious to be clearly understood) Jesus does not function in that capacity because he emerged in history from the tribe of Levi. In fact, he was not a Levite at all. From the point of view of human ties, Jesus emerged from the family of David.

Yet this fact does not interfere with Jesus' being high priest. There are two reasons. For one thing, it would be quite wrong to assert that God can only choose and appoint on the basis of a person's lineage. And for another, one must remember that Aaron and all of his Levite descendants were not the only priests that God ever had in this world to serve him and those who worship him.

In reading Genesis 14, we discover that there was at least one priest of God here on earth long before Aaron and his kin were born, and long before any kind of Levitical priesthood had been brought into existence. The priest mentioned in Genesis 14 was a man named Melchizedek who was also the king of Salem (wherever that was). He lived in the time of Abraham, and according to Genesis, Abraham recognized him duly as an appointed priest of God.

Looking at it from the point of view of time, Melchizedek was thus the superior of Aaron and of all the Levitical priests Israel had ever had.

THE POINT IS, Jesus is a priest of the kind that Melchizedek was. He was appointed by God without God's having given any consideration to the matter of tribal descent. Furthermore, as high priest, Jesus is also superior to any Levitical priest. This is so not only on the grounds that he is God's eternal Son and has always been his Son, but also on the grounds that his work outshines completely that of the Levitical priests.

Right here in connection with the quotation from Psalm 110 the author does not elaborate upon the superiority of Jesus' work as high priest. But he will have much to say about the matter later on, and the reader of *Hebrews* may be prepared to look for it.

Thus an important feature in the writer's portrayal of Jesus as high priest is established. Our Lord has taken up this important work, not as many of Israel's high priests had done in order to exalt themselves, but to carry out the intentions of God. It was a purpose to which Jesus had been appointed.

—ROBERT A. BARTELS

PSYCHOANALYZING LUTHER

Young Man Luther. A Study in Psychoanalysis and History. By Erik H. Erikson. W. W. Norton. 288 pages. $4.50.

The author is a professor of psychiatry. At the same time he has an obvious interest in history and literature. Here he is trying, on the one hand, to support his clinical findings by reference to a great young man of the past and, on the other hand, to throw light on the career of this historical figure by adducing parallels from experience with the psychoanalysis of living persons. It is not the purpose of the author to attack or disparage Luther but to explain him as a human being.

In the process, to be sure, such traditional images of Luther as have made him more than human or less than human will be shaken. Probably the major conclusion which can be drawn from Dr. Erikson's somewhat discursive treatment is that Luther sought in religion what he could not find in his father.

The author claims that Luther was closely attached to his mother. His excessively harsh and ambitious father challenged this maternal bond, and as a result Luther hated his father without really knowing it. He became a monk in defiance of his father and of his father's plans for a legal career.

In the monastery Luther could not accept the customary intercession of the virgin Mary because of his mother's submission to his father, and yet he was also unable to achieve a satisfactory relationship with God the Father because of his defiance of his human father. Luther's difficulties were measurably resolved, or at least relieved, when he turned his defiance against the pope and against the devil.

The author seems to rely most heavily on the sources dug up by the Danish physician Paul J. Reiter, who in a two-volume work (in German) attempted a psychiatric interpretation of Luther some twenty years ago. Dr. Erikson rejects the earlier diagnosis of "periodical insanity." Instead, he suggests that Luther had a prolonged adolescence, that he had attacks of hysteria in the monastery, and that in his middle years he was a manic-depressive. This is not intended to deny Luther's historical, or even his personal, greatness. On the contrary, the author goes out of his way to assert that "we have come to take it for granted that any greatness also harbors massive conflict."

The legitimacy of the attempt to understand Luther with the help of the knowledge and tools of modern psychoanalysis should not be questioned. What may be questioned is whether the diagnosis is faithful to the evidence. We happen to know very little about Luther's childhood. Dr. Erikson, like his predecessors, is therefore compelled to use some dubiously attested sources.

Ultimately the only proof he can advance for Luther's childhood hatred of his father is deduction from what happened in Luther's later life. If it is argued that this is the psychoanalyst's normal procedure when he has a patient on a couch, it must be asked whether there is not a great difference between a living patient, whose reactions can be observed and who can be asked leading questions, and a patient, however voluble, who has been dead 400 years.

Again, if Luther's love of children and music in later life can be taken as evidence that his childhood home must have been happy, how is this to be related to the alleged hostility toward his father and the memory of tensions between his father and his mother? Again, is it really allowable to draw the kind of conclusions Dr. Erikson draws throughout his book from Luther's use of earthly language in an age which was not so squeamish as ours?

The interpretation of Luther's early life which is here set forth deserves to be taken quite seriously and subjected to continuing criticism and correction. Meanwhile, any reader who may have misgivings about such an investigation should remember that

alid psychoanalytical description of Luher's protest against Rome does not in itself ender that protest invalid.

Philadelphia THEODORE G. TAPPERT

SOCKMAN SERMONS

Man's First Love: The Great Commandment. By Ralph W. Sockman. Doubleday. 211 pages. 2.95.

Dr. Sockman explores the ways in which e can and should love God, and shows ow such a love conditions and fires all sser loves—for self, family, friends, and nemies. These two foci of man's love are omprehended in God's antecedent love for s.

Dr. Sockman wrote this book "for those ho are thoughtful enough to desire deeper ality in their love of God and richer connt in their other loves."

Forty years of a full, professional life—reaching, counseling, and investigating the ntire range of man's spiritual life—lend uthority to the author's insights and at the me time exhibit a persuasiveness that bids s test their validity.

The vast number of what can only be alled "homiletical aphorisms," together ith a widely spread number of references the weaknesses of the church (I counted 0), may convince a literary student of the omposite nature of this book, but that enances the value of the content for those ho seek a stimulant for their faith.

Here is preaching—distilled, annotated ith scholarship, and well-seasoned with terary illustration and personal anecdote. his book speaks realistically to questioning, eking people. ROBERT D. HERSHEY

New York City

DISTURBING IDEAS

The Slow of Heart. By Matthew M. Warren. arper. 124 pages. $2.

For several years Matt Warren and I rved neighboring churches in Atlanta. He, ctor of All Saints' Episcopal Church, was nown among us as a man of brilliant mind nd an ecumenical spirit. These traits are vident in *The Slow of Heart.* Now he is headmaster of St. Paul's School, Concord, N. H. His many friends are delighted that he has shared his intellectual acumen and spiritual insights with the world beyond his parish and school.

The book consists of eight chapters based upon phrases from Thomas Cranmer's prayer of thanksgiving after Holy Communion found in *The Book of Common Prayer.* Phrases from the prayer serve as points of departure for dissertations on Christian faith and life: thanksgiving, the church, grace, fellowship, hope, vocation.

It is a little book, but in depth of insight and clarity of expression it is a giant. If a reader is hunting for sermonic illustrations, he will be disappointed. But if he is interested in thought-provoking ideas and fresh expressions of old truths, he will be delighted.

The Slow of Heart contains disturbing ideas: for instance—a cocktail party affords the same values as church attendance, the best way to read the gospels is to begin at the end. But this is a solid, stirring book that leaves a reader stronger in faith.

Charlotte, N. C. J. R. BROKHOFF

Our Jewish Neighbors. By Edward Zerin. Abingdon. 96 pages. $1 (paperback).

"The 'why' of Jewish life and ways" is set forth simply and clearly by a learned rabbi for young people from 11 to 17. How much do Christians really know about the Jewish religion? Most people can imagine skullcaps and a cantor singing weird melodies. But Dr. Zerin displays the whole structure of the religion: its writings, its traditions, its worship customs, its divisions, and its beliefs about God.

What is really valuable about the book, once it has established that tolerance and understanding are needed in relations between Jew and Christian, is that it frankly puts on the line Jewish beliefs about Christianity. It is excellent for a Sunday school class or discussion group, for the reader is challenged to be exact and to the point about why he is a Christian and not a Jew.

M. T. H.

Eugene Kreider's Work Points Toward Tomorrow

By PAUL E. VALENTINER

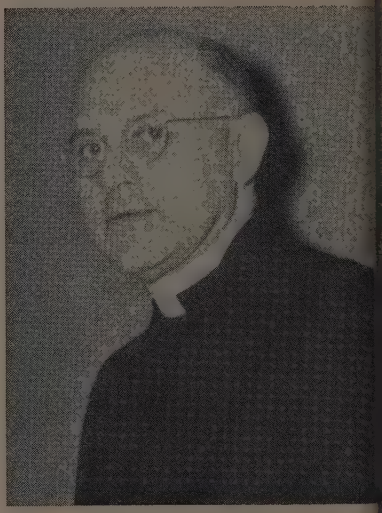
NEW YORK CITY—Forty-two flourishing missions testify to over a decade of strenuous work of Dr. Eugene C. Kreider, superintendent of missions of the New York and New England Synod. Dr. Kreider died after a brief illness on March 23. He had been in the Nassau Hospital in Mineola, Long Island, suffering from thrombosis. He would have been 60 years old on June 10 (*see obituary page*).

Dr. Kreider had known mission work firsthand when serving for five years under the Board of American Missions at St. Croix, Virgin Islands. When he returned from war service as chaplain in 1946, he resumed that work in a different setting. During the last five years, 32 missions were organized in the synod under his supervision.

He gave his particular attention to a new urban type of mission that would serve the needs of a changing neighborhood. Projects such as the Spanish-language mission now under development in lower Manhattan (*see* THE LUTHERAN, *March 4, 1959*) are typical of these efforts.

Under his guidance, a new field was entered in Brooklyn's East Canarsie section where new housing developments are going up. An all-Negro congregation, All Saints' Church in Boston, was received into the synod in 1956.

Most significant was the success of suburban missions in the synod during the last decade. Among them was St. David's Church, eight-year-old congregation in Massapequa Park, Long Island, whose membership skyrocketed to 1,150, built a $100,000 church in 1955 and became self-supporting the same year. Last November, Dr. Kreider broke ground for the mission's second unit, a $300,000 church and educational unit.



Dr. Eugene C. Kreider
Forty-two missions crowned his efforts

Prayer Vigil Held

A 24-HOUR PRAYER VIGIL was held on th tenth anniversary of the founding of Goo Shepherd Church, Roosevelt, on Feb. 23.

Parishioners took turns in spending 1 minutes before the altar in silent prayer fo "God's blessing upon the anniversary greater obedience to his holy law of love and for sacrificial pledging in the propose building fund drive."

Founded in 1949 with 100 baptized mem bers, the congregation has increased almos tenfold. The present sanctuary will be re placed with a $200,000 church. The pastor are the Rev. Charles Trexler, Jr., an Richard A. Swanson, assistant.

Triple Event at Advent

THE 50TH ANNIVERSARY of Advent Church Brooklyn, was a triply important occasio on March 1. The congregation also cele

rated the 35th anniversary of the pastorate f the Rev. Fred Crossland, and held a ortgage-burning ceremony to mark the quidation of the church debt.

Conference President Reed A. Greninger reached. An anniversary dinner will be eld April 12, with Dr. Charles J. Anderson, f Chicago, as the speaker.

General Lyman L. Lemnitzer Appointed to Top Army Job

WASHINGTON, D. C. — A Pennsylvania-orn Lutheran who helped plan the Allied nvasion of Africa, Italy, and France, will ke over the position of Army Chief of taff on June 30. General Lyman L. Lemtzer was appointed by President Eisenower to succeed retiring General Maxwell . Taylor whose deputy he had been since 957.

At 59, General Lemnitzer has been close the men who made military history since e beginning of World War II. The West Point graduate (class of 1920) became assistant chief of staff to General Eisenhower in 1942, deputy chief of staff to Gen. Mark W. Clark in Africa in 1943, and deputy chief of staff to Field Marshal Harold Alexander, supreme Allied commander in the Mediterranean, in the same year.

As Eisenhower's "Plans and Operations Officer" he was personally involved in central planning for major European operations of the Allied forces throughout the war. Later, he had a prominent part in the negotiations that led to the capitulation of Italy and the unconditional surrender of German forces in Italy and Austria. (In recent years, he has proved his skill as a negotiator in discussing legislation affecting national defense with congressional committees.)

SERVICE as division commander in Korea followed in 1951, led in 1955 to his appointment as commander-in-chief of American and United Nations forces in the Far East. In 1950 he completed training as a parachutist.

The much-bemedaled officer (12 decorations) was born in Honesdale, Pa., where he went to church at St. John's (ULC) and was confirmed by Pastor C. C. Miller. As an "army man," he told THE LUTHERAN, he has never transferred his membership from the home church.

He attends services at the chapel of Fort McNair, D. C., where he lives, or at Fort Meyer, Va. Occasionally he worships at the chapel of Walter Reed Medical Center. Even though he can now count on a prolonged stay in Washington, he does not intend to transfer his membership from St. John's Church in Honesdale where he was once a librarian in Sunday school and a member of the Young Men's Guild.

Gen. Lemnitzer said, in answer to a question, that he was not aware of recent efforts to secure Lutheran services for Lutheran cadets at the West Point Military Academy, traditionally conducted by Episcopal chaplains. But he speculated that if a decision were to be made, it would come under the jurisdiction of army authorities.

General Lyman L. Lemnitzer
Home church is still St. John's, Honesdale

Church School Workers Crowd Wagner College Hall

By RALPH I. SHOCKEY

TRENTON—New Jersey Synod's first full-time home mission and parish education officials were installed in the presence of some 1,200 church school officers and teachers, at the ninth workers' conference held at Wagner College, Staten Island, March 14.

The Rev. Howard A. Lenhardt became supervisor of home missions and the Rev. Paul E. Carl, secretary of parish education and youth work. Dr. Edwin H. Knudten conducted the installation.

Twenty-five leaders conducted workshop sessions covering all departments of the church school. Sessions were provided for councilmen and the congregational correspondents.

Dr. Melvin A. Hammarberg, executive director of Augustana's Board of World Missions, challenged the workers to rededicate themselves to Christian leadership.

The Rev. Glenn H. Rudisill served as chairman of the general workshop.

Two synod officials installed in New Jersey Dr. Knudten with Pastors Lenhardt and Car

Oakland Mission Organized

EXODUS of city dwellers to the suburbs was a contributing factor in the organization of Messiah mission, Oakland, March 8.

The new congregation was organized with 159 charter and 253 baptized members by the Rev. Herbert S. Hinman, active in the field since last August. It is the 147th synodical congregation.

The supervisor of home missions, Synod President Knudten; the Rev. J. Russell Hale, the Rev. Willis S. Hinman, and the Rev. William Niebanck participated.

Messiah mission found rich field in Oakland Chapel choir was singing on organization da

Fourth Church for Redeemer

NEW REDEEMER CHURCH in Dumont is the fourth house of worship since organization of Redeemer in 1927.

A marble altar from Italy, baptismal font of Vermont marble, and a hand-hammered altar rail are features of the interior.

Participants in the dedication include Dr. Stewart H. Rudisill, father of the pasto the Rev. Alvin Rudisill, the Rev. Elme Seifert, pastor of Our Saviour Church, Cress kill, and Pastor Harry M. Young of Re deemer, Maywood. Dr. Knudten preached

THE LAY SCHOOL in evangelism scheduled for Upsala College, East Orange, April 18, will stress congregational objectives and the training of lay leaders.

Instructors are Dr. Knudten; the Rev. Bruce Weaver, director of the ULCA evangelism program; Dr. Walter Bock, and the Rev. Paul E. Carl, secretary of parish education.

More Singles Organize

UNMARRIED young adults (21-38) in Lutheran churches at Hudson County will meet in St. John's Church, Jersey City, April 19, to establish an organization for the group in the area.

Pastors of Augustana, Evangelical, Missouri Synod and ULCA churches are cooperating in the project.

A similar group organized in Bergen County last year.

eformation, Absecon: New and old (below) estify to Lutheran vitality in New Jersey

Just Organized Absecon Mission Dedicates Its Debt-Free Church

THREE YEARS AGO, Epiphany Church in Pleasantville looked for an outlet for its overcrowded Sunday school. The congregation, served by Pastor Richard H. Porritt, found the place—neighboring Absecon. Both towns are last stops on the two highways leading to Atlantic City.

Only available building in Absecon was an abandoned 50-year-old school building. It was in bad shape, with a leaking roof and sagging walls, but had a structurally sound basement. Building and one-acre lot were bought for $4,000, and volunteers from Epiphany went to work to clean the place up and get it ready for use as Sunday school quarters.

Classes opened in October, 1956, and attracted a rapidly growing number of children from Lutheran families. New Jersey's home mission board took notice, the Board of American Missions conducted a survey, and early in 1958 Absecon was declared ready for occupancy as mission field.

Pastor Bruno I. Ederma, serving a mission in Norco, Calif., accepted the call and began work in April of last year. Events developed fast after that. The group decided to build a church over the basement—again on the do-it-yourself plan. There was at least one church-building night every week. There never was a lack of volunteers.

The mission was not yet organized when the cornerstone was laid on Sept. 21 last year. Organization of Reformation Church came Nov. 16 with 109 confirmed and 174 baptized members. Dedication of the church, valued at $45,000, was March 15. It is debt-free except for a small loan to cover purchase of some furnishings.

Most material was donated by members. Epiphany Church in Pleasantville and Our Redeemer Church in Dumont also contributed to the project. The church has a seating capacity of 170, plus 20 in the chancel. The basement includes fellowship hall, nursery and Sunday school room.

America became the land of opportunity for a German Lutheran boy who made his mark in college sports and found that football is

a good way to learn hard lessons

BEN SCHWARTZWALDER, who's coached many a football player to prominence, said he had "big hopes for Schwedes."

He has "good reactions, hits well, has a good mind and is a fine boy," the coach said two years ago.

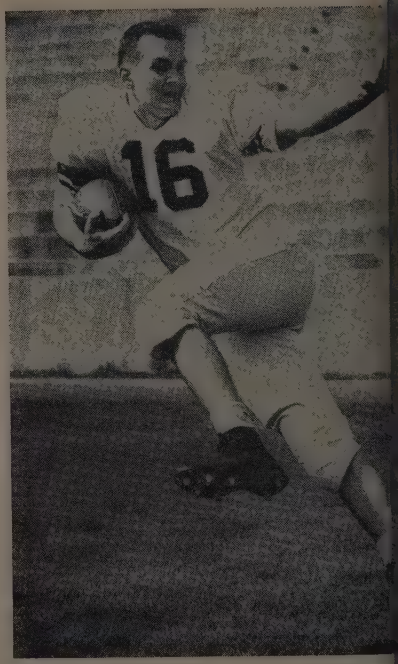
Schwartzwalder, once football coach at Muhlenberg College and now firmly established as gridiron authority at Syracuse University, knows a good prospect when he sees one. His appraisal of "Schwedes" was accurate.

Schwedes, whose first name is Gerhard, is a junior at Syracuse U. and has graduated to fullback on the Orangemen's team. They played before a nation-wide TV audience at the Orange Bowl in Miami on New Year's Day, losing to Oklahoma but gaining valuable experience for the next season. Gerhard, at 21, is becoming a frequently featured personality in sports magazines throughout the United States.

WHEN GERHARD was 10 years old, he stared in amazement at an oddly shaped oval ball being kicked and thrown around by American soldiers in Germany in violation of all the football rules he knew. This was in his native Ulm where a football is what the name implies—a ball to be kicked by feet only.

It didn't take too long for young Gerhard to learn the difference between American football and European soccer. In 1949, his family emigrated to America. His father, a former professional soldier in the German army and later a railroad policeman, found employment in New Jersey. The family, which includes two other boys, now 16 and 17 years old, settled in Lebanon, N. J.

Gerhard, a "natural athlete," became nearby Flemington High's football and basketball star. But he was also a good student, active in church. The family joined Zion Church, Oldwick, by profession of



Gerhard Schwedes, All-American prospect

Spiritual perspective is not lost

faith in 1956. Gerhard took active part in congregational work, sang in the choir.

Church and school became centers of Gerhard's life. Says Pastor Gotfred C. Jacobsen: "The boy comes from a good Christian home. Success in sports has not distorted his sense of values. He feels deeply committed to the teaching of the church."

The boy's Christian commitment was evidenced, Pastor Jacobsen says, when he called attention of his family to the plight of one of his friends. The home of Jan Kamfjord, a young Norwegian now studying at the University of Virginia, had been

roken up by the illness of both parents. Gerhard took the boy home, and his arents took him in. He has become a mem- er of the Schwedes family, is listed as one f them in the parish register.

This is the kind of "spiritual perspective" hat Pastor Jacobsen finds worthy of men- on in a boy who could easily become poiled by success.

As for Gerhard, he limits himself to say- g that American experience has helped im "build a pride in the school." Compe- tion in sports, he says "is a good way to arn hard lessons."

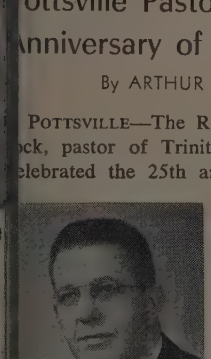
It also gave him opportunity to win a rant-in-aid scholarship to Syracuse Uni- ersity where he continues to stay in the pper brackets of scholastic achievement ithout neglecting the rigid practice sched- le on the football field. His ultimate aim: he U.S. foreign service.

ENNSYLVANIA

ottsville Pastor Marks nniversary of Ordination

By ARTHUR S. FOLLETT

POTTSVILLE—The Rev. Maynard C. Hal- ck, pastor of Trinity Church, Pottsville, elebrated the 25th anniversary of his or- dination on Feb. 1. The Rev. E. W. Weber, pastor emeritus, preached at the two serv- ices.



Maynard Hallock

A former pastor of St. Luke's Church, Reading, Pastor Hallock came to Trinity in 1954. Prior pas- torates had been at the Audenried- Beaver Meadows arish, and Zion Church, Tamaqua. He was n Army chaplain during World War II.

A successful stewardship project was be- gun in 1957 and carried through 1958 by Pastor Hallock. The church auditorium has also been renovated. He established a week- end retreat for confirmands.

The minister has served two years on the executive board of the Ministerium of Penn- sylvania, and will be a nominee for re-elec- tion as representative of the Pottsville Dis- trict.

Church Plans to Rebuild

PLANS FOR rebuilding St. Paul's Church, Summer Hill, are being considered by a com- mittee. The building was destroyed by fire last Dec. 13.

St. Paul's was used jointly by the Lutheran and United Church of Christ congregations. The latter group is considering building its own church. The Lutheran congregation dates from 1767.

THE REV. F. L. HEMMIG, of St. John's Church, Tremont, was installed as dean of the Hegins District at Friedens Church. Secretary is the Rev. L. L. Hand, of Zion, Ashland. First cabinet meeting was held at Zion Church, Minersville.

ADVENT CHURCH, New Ringgold, will celebrate its golden jubilee in November. Renovations are planned prior to the event. The Rev. George Hein is the pastor.

ZION CHURCH, Frackville, rededicated its newly furnished primary room. Men of the church did the renovation work.

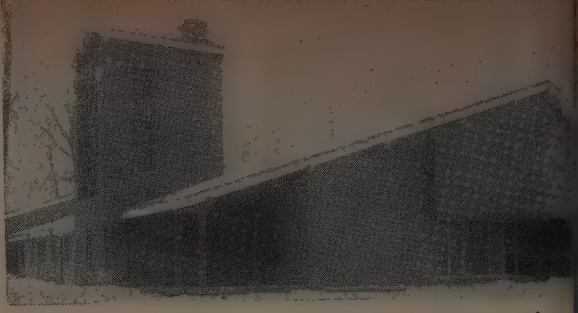
Pre-Confirmation Rally Held

POTTSVILLE and Hegins Districts com- bined to hold the annual pre-confirmation rally in Trinity Church, Pottsville, on March 1. Pastor Maynard C. Hallock was the liturgist. The Rev. William Butts, of St. Matthew's Church, Schuylkill Haven, preached.

ST. JAMES' CHURCH, Ashland, has added a nursery department in the Sunday school. Mrs. Laars Staaby, wife of the pastor, is in charge. Earl Sturm is the general superin- tendent.

A BOY SCOUT TROOP was organized in Trinity Church, Pottsville. Paul Balles is the scoutmaster.

Symbols on church tower are distinctive feature



Exterior of Trinity Church stresses low lines, long, sweeping roof, us of natural stained-wood trim set against autumn-toned brick wa

A Congregation Tested Its Strength

Trinity, Ann Arbor, Michigan, had a buyer for its old church before it was ready to sell

WHEN MEMBERS of Trinity Church, Ann Arbor, Mich., look at their attractive modern church in its woodland setting, they sometimes wonder how they did it. Fact is, less than three years ago, the congregation had not the slightest thought about moving out of its old quarters.

It all started when representatives of the YMCA approached Pastor Richard I. Preis in the fall of 1956 with the proposition that Trinity sell its church to them. They were planning to erect a new building next to the church and inclusion of Trinity would have made the project complete.

Pastor Preis had just arrived in the parish, a recent graduate of Hamma Divinity School. He didn't know much about the 64-year-old parish to which he had just been called but he suspected the congregation would not be ready to discuss moving plans even if Sunday school classes were crowded.

Sanctuary was built by congregation to accommodate 380 persons, spacious enough to make double services on Sunday unnecessary

The "Y" didn't want to wait. One month later, the organization informed Trinity that if the property were not for sale, an L-shaped YMCA building would be put up around it.

Now Trinity had to decide. The congregation carried a $1,80 mortgage on the pa

ocial hall on lower level can be divided into four rooms by folding doors. Used as auditorium, ie hall accommodates up to four hundred persons. Here, primary department is having devotions.

onage and had no building fund. But it could receive $80,000 or its property, and assurance that it wouldn't have to ove until two years after the sale.

Sale, now, became a virtual must. Building plans were iscussed with the Rev. Edward S. Frey, executive director f the ULC department of church architecture. A three-re lot on a main thoroughfare of the city was found for 30,000. Ralph Hammett, professor of architecture at the niversity of Michigan and member of Trinity, was selected architect.

An evangelism mission in January of 1957 provided the imulus for vigorous action. (Its effects are still being felt: ommuning membership rose in two years from 338 to 22, average attendance at services doubled.) But when the al for a building fund campaign was set at $90,000, the ngregation was skeptical. Consensus was, it couldn't done.

The goal was not only reached, it was exceeded by 3,000. The balance on the $234,000 project was made up rough mortgage and loans. The men of the congregation rned lumberjacks to cut trees on the property and save se that could be spared.

Dedication was set for last Feb. 1, just ahead of the date which the old church had to be vacated. The contractor ished Jan. 26, the organ was installed at 10 P.M. on Jan. . On Feb. 1, ULC President Franklin Clark Fry con-cted the dedication service.

TRINITY'S new home is impressive in its simplicity. With v-sweeping roofs and autumn-toned brick exterior, it

Pastor Preis explaining "sign language of faith" on tower: This one stands for the Word, the light on the path of life.

MICHIGAN . . .

blends into the landscape. A low tower, featuring Christian symbols in stainless steel and iron attached to the open grills of the belfry, gives the building its dominant note. Woods are of white fir, birch, oak and black walnut.

The sanctuary seats 380, with 80 in the choir balcony. Offices, sacristy, catechism classroom are on the first floor level.

The lower floor contains social hall and further classrooms. Future plans envisage construction of a two-story wing as educational unit, and two further units, including a chapel for 150.

—CLYDE G. STEELE

Missions Give Impetus to Florida Synod's Record of Giving

By CARL A. DRISCOLL

TAMPA—The Florida Synod, made up to a large extent of mission congregations, felt proud and gratified as its name appeared first on the list of synods in meeting the 1958 double apportionment, with 100.13 per cent of the quota.

The synod was also first in Lutheran World Action response, with 105.53 per cent, and led in a third category, increased giving, with 126 per cent of its 1957 total.

Not all the Florida churches met their quotas in full. Eleven mission churches that had no quota were responsible for the extra lift. But 30 of the 41 congregations are on mission or mission loan status, and thus are appreciative of what benevolences mean in spreading the church.

New Church on Anna Maria

THE 42ND CONGREGATION of the synod became a reality on Feb. 1 with the organization of Gloria Dei Church on Anna Maria Island, near Bradenton. Pastor Frank E. Lyerly entered the field in June, 1958, and held first services on Aug. 3.

The charter roll included 108 adults and 19 children. The sermon was given by the Rev. Merle G. Franke, of the Board of American Missions.

FLORIDA SYNOD convention will be held in St. John's Church, Hollywood, May 11-14. ULC representative will be Dr. Charles B. Foelsch, president of Pacific Lutheran Theological Seminary in Berkeley, California.

A SEMINAR on Christian Social Responsibility will be held April 7-9 in Sebring for pastors and lay representatives. Leaders include Dr. Jerald C. Brauer, Dr. Harold C. Letts and the Rev. Rufus Cornelsen.

Sarasota Building Started

CONSTRUCTION has started on the first unit for St. Paul's Church, Sarasota. It will be a fellowship hall, to be used for all purposes until the educational building and the sanctuary are built.

Groundbreaking service on Jan. 11 was attended by 400 persons. Taking part were

Site for Anna Maria Island mission
Now, palms and a cross

Synod President Royal A. Yount, Pastor Leroy G. Trexler, and other ministers. Completion is expected in June. The congregation, organized in 1955, has been meeting in the Sarasota Civic Center.

Missions Developing Fast

FLORIDA should have 50 congregations by the end of 1959. Nine missions are now under development, five more fields are ready for entry when developers accept assignments.

Three members of the BAM staff toured the synod territory early this year. Dr. Elwood Bowman, director of church extension, visited 13 congregations and discussed plans for more than $1 million in church buildings. Secretary Franke visited 18 congregations and mission fields, and Dr. Karl F. Henry, of survey and research, looked into 12 fields from Key West to Panama City.

PROGRESS REPORTS were received from seven mission fields. At Orlando (South) Dr. Francis R. Edwards arrived in January to begin work. At Vero Beach the Rev. John R. Meyer began work on Feb. 1. Developer Norman E. Kieffer held first service on Feb. 1 at West Hollywood, with 115 present; the mission has chosen the name Luther Memorial.

At Carol City, Pastor Howard Wessling reports a lot will be purchased soon. At Sanford, Pastor Ernest Bolick expects to organize Good Shepherd Church in May.

At Avon Park-Sebring, a two-pronged mission is being developed by Pastor John W. Walters. Work in Sebring began three years ago.

Site for St. Paul's, Sarasota, mission
Pastor Trexler, Dr. Yount are first

Pastor's Anniversary Marked

TRINITY CHURCH, St. Petersburg, observed the 20th anniversary of Dr. Henry V. Kahlenberg's pastorate on Feb. 27 when 250 members attended a reception in the parish hall. The congregation recently installed Walton Jamerson as director of music, and Miss Linda Watkins as director of religious education.

GRACE CHURCH, Lakeland, marked its 50th anniversary on Feb. 28. The third oldest church in the synod, Grace sold its downtown property several years ago and now occupies a sizeable first unit adjacent to Florida Southern College.

Orlando Continues to Grow

ST. JOHN'S CHURCH, Orlando, elevated the Rev. Luther D. Kistler to full pastoral rank, with Dr. William C. Schaeffer remaining as the pastor in charge. In the five-year history of this congregation, 807 members have been received, 575 of them by transfer. This is indicative of how much the movement of northern families to Florida has contributed to the rapid growth of missions.

ST. STEPHEN'S CHURCH, Tallahassee, is preparing plans for building on a recently acquired tract of five acres. The Rev. Robert G. Walker is the pastor.

ST. PAUL'S CHURCH, Clearwater, Dr. Paul M. Kinports, pastor, has clearance to proceed with its second unit, a $160,000 parish education building.

ROCKY MOUNTAIN

Missions Ten Group Helps Synod's New Congregations

By OLIVER F. WEAVER

DENVER—Missions Ten, a laymen's group in the Rocky Mountain Synod, helps take some of the strain off struggling young churches. Members of the organization each give $10 to each newly organized congregation. It is a program of the synod's United Lutheran Church Men.

A check for more than $1,000 was presented recently to Shepherd of the Hills Church, organized last June in the northwest Colorado Springs area. The pastor is the Rev. Harvey L. Prinz, who developed the mission.

The congregation used part of the money to buy additional chairs, put some in an organ fund, and earmarked the remainder for the building fund.

Plans are underway to break ground in the late fall for the church's first unit. The building site overlooks a large part of the community, and affords a magnificent view of the mountains including Pike's Peak. When the new Monument Valley Freeway is completed, this church will be the nearest Lutheran church to the Air Force Academy, just north of the town.

Dr. Robert Ehlert presents check from Missions Ten to Colorado Springs Pastor Harvey Prinz

Missions Ten also presented a sizable check to the new Church of Our Saviour, Alamogordo, New Mexico, when it was organized last Feb. 8 with 102 adult members.

This congregation, developed by the Rev

Newly organized Alamogordo congregation, with Pastor Frey and Synod President Soker at rear

alter F. Frey, also has purchased a build-g site. It adopted a $10,600 budget for 959.

New classes for adults were to start im-ediately after Easter, and confirmation rvices are scheduled for Pentecost Sunday, ay 17. Services are being held in a school ditorium.

lississippi Synod Doubles uota of Seminary Appeal

By WADE H. KOONS

JACKSON — "The Synod of Mississippi shes to support the Lutheran Southern eological Seminary building fund appeal raising double its quota."

This was the decision of pastors and lay presentatives when they met with Dr. K. Hewitt, general chairman for the ap-al, last month. At mid-March $4,600 had en pledged, and the synod was three-urths on the way toward attaining the al.

The Rev. Wade H. Koons is clerical airman for the synod, Fred W. Patton is -chairman.

WITH THE ARRIVAL of two new pastors on e field during the past nine months there has been renewed activity among congregations that had been without pastoral guidance for a long period.

Evangelism paid dividends in the Starkville parish, according to Pastor Henry E. Moyer.

The Rev. Cecil Helmly of John's Island, South Carolina, was missioner at Redeemer congregation, nine miles from Starkville. Faith Church in Starkville heard the Rev. Hubert C. Linn as missioner.

Attendances were satisfactory at both locations.

St. Olaf Choir in Jackson

TRINITY CHURCH, Jackson, recently sponsored the St. Olaf College Choir from Northfield, Minn. The concert was attended by nearly 1,000. Lutherans came to Jackson from all parts of the state.

Music and civic organizations, radio and TV stations co-operated in publicizing the event.

Move to City Successful

BETHLEHEM congregation, part of the Burns parish, which relocated to Forest, is doing well in the city, Pastor Donald J. Myers reports. The mission congregation is worshiping in the "community room" of a bank building. The room is shared with Episcopalians who conduct an evening service. Lutherans meet Sunday morning.

The temporary quarters are air-conditioned.

Pastor Myers, a graduate of Southern Seminary in 1958, was received into the synod last October. A parsonage was purchased in Forest earlier last year.

Bethlehem mission gains ground in Forest
Community room is temporary home

Kentucky-Tennessee Synod Plans Evangelism Missions

By JAMES R. LING

LOUISVILLE—The Rev. Dana H. Johnson, midwest field director of evangelism of the Board of Social Missions, has been meeting frequently with pastors and lay evangelism chairmen of the Kentucky-Tennessee Synod.

First Lutheran evangelism mission of 1959 in the synod will be in the Nashville area, beginning April 12. The week-long mission will seek to raise the level of witness of the congregations as a whole.

"All too often," said Pastor Johnson, "only a handful of members within a congregation assume that which should be the responsibility of every single member. Total congregational participation is our goal."

General chairman for the Nashville Mission is Pastor Charles H. Frank of Memorial Church.

A similar mission is scheduled for Oct. 11-15 in the Louisville area. The Rev. J. Earl Spaid, pastor of Bethany Church, Louisville, has been named general chairman.

Efforts are being made to avoid over-organization, that marred the evangelism missions of several years ago. Said Pastor Johnson: "The purpose should not be to increase statistics or to recruit new members, but to raise the evangelism fervor of the members within the area's churches."

In Louisville, all ULC congregations and Missouri Synod churches will participate in the city-wide mission.

President Busch Tours Synod

DR. GERARD D. BUSCH is on a "parish education tour" taking him through the synod for the second week of April.

Co-operating with Dr. Busch in this program designed to help church school teachers understand methods of Christian education are the Rev. J. Edward Dinkel, pastor of St. Mark's Church, Newport; Mrs. A. R. Marco and Mrs. Kay Juram.

The tour is leading from Nashville to Memphis, Tullahoma, Lexington, Paducah, Louisville and Newport, in northern Kentucky.

Purpose of the tour is to assist teachers to overcome feelings of inadequacy and to explain materials in current use.

Tullahoma Mission Builds Unit

TRINITY MISSION, Tullahoma, Tenn., broke ground for the first unit of a proposed $250,000 church. Pastor A. Richard Smith said that the modern $75,000 building will be completed in June. It has a seating capacity of 140 and was designed by T. Norman Mansell.

Participating in the groundbreaking for this five-year-old congregation (*see cut*) were former Governor Prentice Cooper of Tennessee and a member of the ULC Executive Committee, Mission Developer Smith and Dr. I. W. Gernert, pastor emeritus of First Church, Nashville.

Installations in Louisville

President Busch will install three pastors in Louisville this month. April 12 is the installation of Aksel C. Larson, formerly of

Construction starts for Tullahoma mission

uith Church, St. Louis, Mo., as pastor of hird Church, Louisville.

C. A. Robertson and Charles L. Strubel ll be installed as associate pastors of Calry Church, Louisville, on April 19. Dr. obertson served Calvary Church for the st 28 years. Following his resignation, he as called back as associate pastor.

The Rev. Mr. Strubel, once pastor of St. ark's Church, Louisville, recently resigned pastor of Holy Cross, Wheat Ridge, Colo.

TRINITY CHURCH, Louisville, has been the cipient of a number of gifts, totaling over ,000.

Pastor James R. Ling announced that dication was set for April 12.

'artburg Synod Congregations 'y New Evangelism Approach

By ARNOLD H. KAITSCHUK

FIVE RACINE area congregations of the artburg Synod tried a different approach evangelism in February.

They stressed in-reach, Word, sacraments. sitors were trained for subsequent calling lapsed members after completion of the lew Life Mission."

Since spiritual growth is difficult to meas-e, results of the mission are not report-le. Pastors reported an average of 50 r cent of their non-communing members rshiping during and since the mission ek. Attendances have generally grown.

Checks will be made in coming years to e what lasting results can be noted. Reests for similar missions have been made Synod Evangelism Director Belter, and ns are being made for at least three more be held within the next 14 months.

ST. JOHN'S CHURCH, Hebron, Ill., is pre-ring for use of the *Service Book and ymnal.* Donations provided for 135 copies.

A crowded congregation in St. John's tnessed presentation of a gold cross to stor Julius Juhkentaal, by Synod Presint Belter.

The cross was sent from Archbishop pp of the Estonian Lutheran Church, w residing in Sweden.

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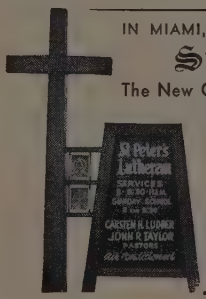

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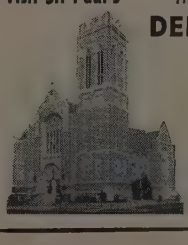

SERVICES

9:15 and 11:00 A.M.

SUNDAY SCHOOL

9:15 A.M.

Dr. Elmer W. Harner

Pastor

Muhlenberg Boosts Faculty Pay and Tuition; Wagner Student Body to Increase as Physical Plant Grows

MUHLENBERG COLLEGE trustees adopted a budget of $1,364,000 for 1959-60, and approved faculty salary increases. Tuition and dormitory fees also will be increased.

The college received a bequest of $100,000 from the estate of John L. Given, of the H. J. Heinz family.

WAGNER COLLEGE trustees approved a plan to increase enrollment to 1,500 full-time day students within five to six years. Current enrollment will be kept at the present 1,050 level until the new library and chapel buildings are completed, probably in 1961.

Long-range plans call for "orderly growth" to 2,000 students in a 20-year period. Wagner last year began a 10-year development program to include new science and fine arts buildings, dormitories and a student union.

MISS RUTH HARPER will be the first student to receive the new Master's degree in Christian Education at Pacific Lutheran Seminary, Berkeley, Calif. She will receive the degree at the seminary's commencement exercises on May 7.

The Foelsches and Ruth Harper (center)
Gown for a future graduate

In the above picture Miss Harper is in formally shown her academic hood by Seminary President and Mrs. Charles Foelsch.

GETTYSBURG COLLEGE held a convocation April 3 and 4 to stress the importance of liberal arts college and its broad perspective in higher education. Among featured speakers was Fred A. Seaton, U.S. Secretary of the Interior.

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careers in science, the college will this nmer offer a tuition-free mathematics irse to a limited number of high school duates. Students who complete the course cessfully will be prepared to enroll in re advanced courses at any college or gineering school.

MIDLAND COLLEGE has been accredited as member of the American Association of lleges for Teacher Education.

DR. WERNER G. KUMMEL, noted German blical scholar, presented the Kessler Foun- tion lectures at Hamma Divinity School, ttenberg College, April 6 and 7. He is fessor of New Testament at the Univer- y of Marburg, and the author of numerous ological books.

THIEL COLLEGE curriculum will be ex- nded for the 1959-60 academic year. A w degree, bachelor of business adminis- tion, will be offered. Two new majors in sic and philosophy will be established. Thiel President Fredric B. Irvin visited rman evangelical academies in February d March. He and Mrs. Irvin are visiting iversities and colleges in Europe and the ddle East this month.

MISSIONARIES

DEPARTURES

OCK, GEORGE. To Malaya, Jan 27. Box 747, Kuala Lumpur, Malaya.

EBERT, DONALD. To British Guiana, Feb. 28. Lutheran Courts, New Amsterdam, Berbice, British Guiana, South America.

OLMES, FREDERICK. To Malaya via London, Feb. 19. P.O. Box 747, Kuala Lumpur, Malaya.

IDENFROST, THEODORE. To Liberia, Feb. 14. Lutheran Mission, Monrovia, Liberia, West Africa.

DECEASED

MRS. RITA BRAVIN, M.D., wife of Dr. n B. Bravin, died March 9 in Pittsburgh, . She was 61 years old. Her husband is stor of the Hebrew Christian Center.

The former Rita Knopf was born in Philadelphia, studied at Temple University and Woman's Medical College of Pennsylvania, and was a resident physician at Children's Free Hospital in Louisville, Ky.

In Pittsburgh, she was active on the dis-

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Synod Convention Calendar

April 13-16
SOUTH CAROLINA:
St. Stephen's Church, Lexington

April 27-30
ROCKY MOUNTAIN:
Messiah Church, Denver, Colo.

May 5-7
KENTUCKY-TENNESSEE:
Fenner Memorial Church, Louisville, Ky.
MISSISSIPPI:
Luther Chapel Lutheran Church, Pulaski

May 5-8
GEORGIA-ALABAMA:
Our Redeemer Church, Montgomery, Ala

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pensary staffs of Shadyside and Passavant Hospitals, was examining physician of the Juvenile Court and school medical inspector of the Pittsburgh Department of Health.

She is survived by her husband; a son the Rev. Donald M. Bravin, pastor of St. John's Church, McKees Rocks, Pa.; a daughter, Mrs. Arthur O. F. Bauer, Philadelphia; a sister, Mrs. William Keiper; and two brothers, Albert and Stanton Knopf.

The funeral service at Bethany Church Pittsburgh, was conducted by Dr. G. Lawrence Himmelman, president of the Pittsburgh Synod; Dr. Arthur C. Waldkoenig and Dr. G. Arthur Fry. Burial was in Pittsburgh.

DR. ROBERT FORTENBAUGH, 6 professor of history at Gettysburg College died in Gettysburg, Pa., March 15.

The native of Harrisburg, Pa., and alumnus of Gettysburg College and Seminary held a Ph.D. degree from the University of Pennsylvania and was ordained by the New York Synod in 1916.

He served Atonement Church, Syracuse N. Y., joined the Gettysburg College faculty in 1923. While in Syracuse he taught sociology and history at Syracuse University.

Dr. Fortenbaugh was author of several history books, past president of the Pennsylvania Historical Society, and a memb

Central Pennsylvania Synod's committee
n church vocations.

He is survived by his wife, the former
ena Schweinberger; a son, Dr. Robert B.
ortenbaugh, Gladstone, N. J.; and two
aughters, Mrs. Neiman Craley, Red Lion,
a., and Mrs. Paul Eicholtz, Augusta, Ga.
The funeral service on March 17 was con-
ucted by Central Pennsylvania Synod Presi-
nt Dwight F. Putman and Pastor Herman
. Stuempfle, Jr. Burial was at Evergreen
emetery, Gettysburg.

DR. EUGENE C. KREIDER, 59, super-
tendent of home missions of the New York
d New England Synod, died March 23 at
ineola, Long Island, N. Y.

Born in Philadelphia, Pastor Kreider at-
nded Wagner and Wittenberg Colleges
d graduated from Philadelphia Seminary
1927. He served his first two parishes at
. Mark's Church, Kenmore, N. Y., and
oly Trinity Church, Nutley, N. J.

In 1930 he became pastor of Holy Trinity
urch at Frederikstead, St. Croix, Virgin
lands, returned to the continent in 1935
pastor of St. Stephen's Church, Hicks-
lle, N. Y.

He served as U.S. Army chaplain during
orld War II and was called as superin-
ndent of home missions of the New York
nod in 1946.

He was awarded a doctor of divinity de-
ee from Wagner College in 1951.

Dr. Kreider is survived by his wife, the
rmer Lillian Lucille Kunkel; a son,
ugene C., Jr., assistant pastor of Holy
rinity Church, Rockville Centre, N. Y.;
o daughters, Mrs. Kenneth Sens, Wash-
gton, D. C., and Mrs. Marilyn Gulliford,
hiladelphia. A brother, Dr. Harry J.
reider, is pastor of St. James' Church,
zone Park (Queens), N. Y.

Funeral services were conducted March
at St. Stephen's Church, Hicksville, by
nod President Alfred L. Beck, and Presi-
nt Herbert N. Gibney of the Nassau-
ffolk Conference.

Burial was at Nassau Knolls, Port Wash-
gton, L. I., N. Y.

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IN CONCLUSION . . . . . .

TO TELL how bad a job is, and then to tell how poorly it is paid, doesn't seem like a good way to enlist recruits for that job. But that is about what we do in THE LUTHERAN this week regarding the ministry. We might as well face the facts.

Pastor Herhold describes the difficulties of preaching so people will know what the minister is talking about.

All week we are busy earning a living, keeping house, having a little fun. On Sunday we come to church and in a 20-minute sermon want to be lifted out of our ordinary thoughts into something serene and secure. It takes a preacher of imagination and skill to meet us where we are and take us to a higher level.

Pastor Conrad points out that pastors are paid below the average of skilled workers in industry, not to mention other professional people. The 1957 median income of construction workers in the U.S., for instance, was $5,255, and salaries of ULC pastors, plus parsonage, etc., averaged $4,656.

I DOUBT if doubling the salaries of pastors would guarantee that twice as many first-rate persons would study for the ministry. Ministers, like teachers, deliberately choose work which they know is underpaid because they aren't eager to get rich. They believe something else is more important.

They do need enough income to cover normal expenses. Undoubtedly the low salaries are one reason why an insufficient number of men is being recruited for the ministry. Congregations which pay salaries lower than they can afford to pay are doing serious harm to the church.

But salaries are increasing. Students for the ministry don't need to be too gloomy about their prospects. The important fact is there are rewards for a pastor which are way above the money level. A minister's chief job is to deal with all kinds of people in regard to the things of the deepest meaning. This is frustrating at times. What a minister is supposed to teach is not easily taught. Our Lord figured that about three-quarters of the seed he sowed was wasted. But the seed sown successfully brings sufficient results to justify all the effort.

THESE DAYS we are noticing an unusual trend. Men in their 30s and 40s have been deciding to leave well-established careers in industry or business and prepare belatedly for the ministry. They have discovered they want to do more than earn a living.

That's the chance a man has when he goes into the ministry. His lifetime occupation is to listen to the word God speaks, and learn to translate it in terms of the needs and understanding of the people to whom he ministers.

Some ministers say they have to spend so much time attending to business affairs of the parish that there isn't much time left for the ministry. But there is a strong trend among laymen of the church these days to take over a lot of the work that the pastor should not be expected to do.

There aren't many pastors who come to the end of their active service without feeling satisfied that they have done the best they could do with their lives. That is a good recommendation to bring to the attention of a young fellow who is trying to figure out how to invest his life.

—ELSON RUFF

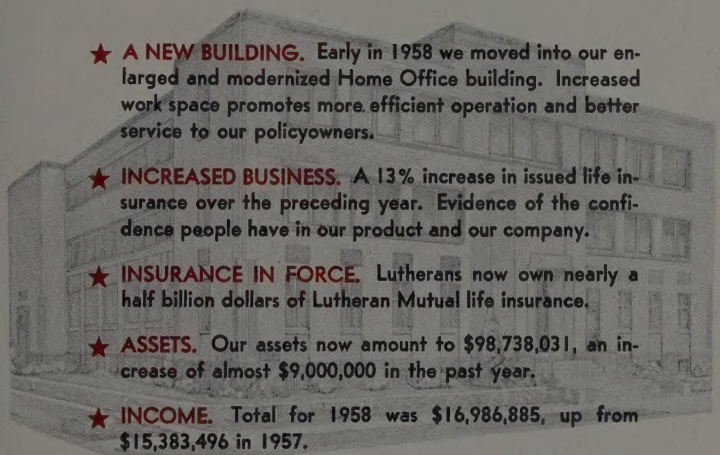
A LOOK AT THE RECORD

shows

Continued Progress

in

1958



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★ **INCREASED BUSINESS.** A 13% increase in issued life insurance over the preceding year. Evidence of the confidence people have in our product and our company.

★ **INSURANCE IN FORCE.** Lutherans now own nearly a half billion dollars of Lutheran Mutual life insurance.

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★ **SURPLUS FUNDS.** An important part in the stability of any life insurance company is surplus. Our unassigned surplus is now $7,578,533.

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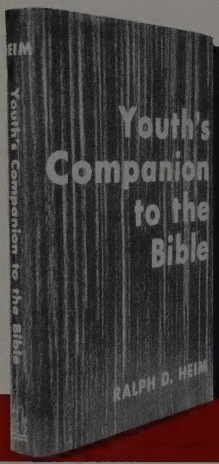

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